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JOSEPH DE ANCHIETA.

IN his new career, as military commandant of the Indian forces, Anchieta had enough to do. The natives were quite unused to so long a campaign, which was peculiarly irksome to their desultory habits of war: months, even years, were rolling away, without any decisive result. Unattached to their Portuguese allies, discords and jealousies arose: harassed and sometimes defeated by the enemy; far from their homes and families, the Indian troops often looked wistfully to the distant hills of their tribes, and, but for the influence of their commander, would have deserted the camp. This warlike occupation may at first appear at variance with the gospel, of which he professed to be the messenger: such, however, was the inertness of the governor, and the neglect of the court of Portugal, that these valuable colonies which now contain the capital of Brazil and of the Braganzas, would have quickly fallen into the hands

of the French, but for the able and indefatigable exertions of Nobrega and Anchieta. The latter saw that their mission would perish in case the French, whose commander, Villegagnon, was their enemy, should prevail; their fidelity to the King, who had been their generous patron, their love of their country, moved them to stand forth as the patriot and the soldier, in this hour of trial. But the battle of the warrior, even with garments rolled in blood, the confused noise of so many thousands of men, did not, even for a day, cause the chieftain to forget the missionary: among his Indian forces was a great number of converts; he added to this number continually, by preaching the word of God, maintaining order, harmony, and goodwill, visiting with kind words and tending the sick and the wounded.—Among the wild, the fiery, and the feeble elements of which a camp is composed, his influence was beneficent, giving mildness to the licen-

tious and cruel, courage to the weak. The scene must have been impressive, when the thousands of Indian warriors, weary from the skirmish or the fight, "yet breathing slaughter," stood in a serried phalanx round their chief. An apostle in all things save in years, he preached to them the conquering of themselves, the terrors of guilt, the love of Him who died for them; while they listened, the deadly glances of many fell quenched in tears, and moans and sobs arose, like the moan of the prisoner, or the last sob of the slain.— Various were the delays and mischances of the war; sometimes Villegagnon beat the allies back into their entrenchments, and cut off their supplies; in turn they got the better and besieged the French in their fortresses. The glorious harbour of Rio Janeiro was sometimes gay with the sails of Portugal, bearing succours; at other times, the white flag of France waved in the breeze.— Anchieta had beheld scenes of wild and untiring interest, but they were here outdone. Mountains, of precipitous and awful descent, rose abrupt and singly in the bosom of the sea, their peaks and ridges covered with one dark mass of verdure; a few stood in lonely barrenness, in defying contrast to their more gorgeous neighbours, shadeless and flowerless, as if withered by the waves and winds. On the main land were plains, broke often by luxuriant glens and valleys, exulting in an eternal spring; mountains were on the shore as well as on the deep, of every form and loftiness, and beauty, that the fancy can conceive.

After the turmoil of the day was over, the orders given, the watches set, and the soldiers sunk in repose, was the only hour that Anchieta could give to meditation or retirement. Yet it was an indelible hour; the watch-fires were dimly burning; the moon walking in her glory on

high, seemed to love these sweet resting-places of earth, lovelier than any she found elsewhere on her way; the flood of lustre fell on the island mountains, and their visionary groves far, far above the wave; on the dells full of rich odours, on the desolate plains the light was so exquisitely pure and bright, that it injured while it fascinated the eye; even the soldiers, ere they slept, covered their faces, "that the moon should not strike them."

As he passed from place to place, or sought a sequestered spot, the devoted Jesuit felt the influence of the scene, and of his own lofty position: calm and collected beneath so fearful a responsibility, his features hushed as those of the sleeper, he fed his secret soul with the deep impulses of enthusiasm. This was thy hour, imagination! thy beautiful and hallowed hour, when the veil of the future was rolled away as a scroll, and time was blended with eternity; when the spirit of the watcher held communion with the watchers that are on high, the holy ones who look on the path of the just. The plaintive moan of the wave alone fell on the ear, that solemn sound that seems less of this world than of another, and seemed to say, "What is time, and toils, and tears to *thee*?— Yet a little while, and this host shall be covered with the sleep of death, as with a mantle; then *thou* shalt begin to live."

The struggle continued nearly two years, from the want of vigour and activity in the Portuguese, and at last from the want of succours.— Nobrega came to the camp, and represented to Memdesa, that greater efforts must be made, or the expedition abandoned. The latter raised all the succours he could, and arrived with them in person in January: as St. Sebastian's day was so near, it was determined to defer the attack till that auspicious morning, and



then assault the stronghold of the French, who were still aided by the Tamoyos. In the first successes of the Portuguese they sung in triumphant hope a verse from the Scriptures. "The bows of the mighty men are broken, and they that stumble are girded with strength." Well might they speak of the bows of the mighty, for an arrow sent by a Tamoyo would fasten the shield to the arm that held it, and sometimes pass through his body, and continued its way with such force as to pierce a tree, and hang quivering in the trunk. The French fortress was stormed and taken on St. Sebastian's day; the victors then proceeded to the second fortress, and here they were obliged to cannonade the fortifications, which were remarkably strong; this also was carried. The greater part of the French took refuge in their ships, and sailed from the harbour, leaving the victory and dominion to the Portuguese.

The Governor, Memdesa, perceiving that the situation was admirable for its local and commercial advantages, began with the assistance of Nobrega and Anchieta, to trace out a new city, which was named St. Sebastian, in honor of the saint under whose patronage they had taken the field. The fortifications on the shore, as well as a portion of the new town, were completed by the Indians under the Jesuits, without any expense whatever to the state; although the war was terminated, the native troops were not yet disbanded. Anchieta, who now exchanged his marshal's baton for the line of the architect, used his influence to delay their return. Memdesa assigned the Society ground for a college in the midst of the city, and in the King's name endowed it for the support of fifty brethren. The alcaide, or Mayor, of the new city was put in possession of his office with all the usual formalities; the Governor gave him the

keys of the gates, upon which he went in, locked them, and bolted the wickets also, the Governor remaining without. Then the alcaide called out to him, asking if he wished to enter, and who he was; to which he replied, that he was commander of the city of St. Sebastian in the king's name; the gates were then opened.

On an eminence in the middle of the city, still stands, in excellent preservation, the church of St. Sebastian, founded nearly three centuries before. The site of the capital of Brazil, which subsequently took the name of Rio de Janeiro, was judiciously chosen; but the city itself at no time corresponded with the splendid scenery by which it is surrounded. The streets are narrow, and the houses lofty, but the lower windows being of lattice-work, give them a cheerless appearance; celebrated for its precious stones, the produce of the mines, the shops of the jewellers glitter with the amethyst, the topaz, and the diamond. The lover of nature will gladly forsake the streets to wander without, where, at the foot of the Corcovado mountain, whose peak is two thousand feet high, is the village of Bota, on the shore of a little tranquil bay, delightfully situated; on an adjoining cliff stands the church and convent of Gloria; the lofty and picturesque peaks of the Organ mountains appear over the inner part of the harbour, dark with luxuriant foliage. It is a peculiar beauty in the harbour of Rio, that the cliffs and noble isles are feathered even to the water's edge with forest trees, which often seem to grow out of the waves. When the missionary first came, they were untenanted but now their boldest heights are bright with monasteries and churches, whose massive walls and towers, being all white-washed, look calmly yet gaily forth from their rich screen of orange and palm and cedar; where once there was no sound but

the breeze above, and the dirge of the sea beneath—is now heard the solemn chant; and tapers are burning in the chapels at evening and midnight, and masses sung for the dead, which come sadly over the waters; sometimes, when the light of day is there, the dim procession of priests issues from the precipice or the wood, their torches faintly burning, while awfully, as if from an assembly of spirits, rises the “Miserere Domine” for the departed, that they may find rest to their soul.

“The tree-ferns on some of these mountains is a beautiful production; these ferns grow to the height of twenty feet, and are frequently entwined with lesser ferns, thus clothing their stems with all the elegance of ivy. The anvil bird is perched on its branches, and repeats its singular note, which sounds like the blow of a hammer on an anvil. The beauty of plumage, which forms the peculiar feature of the birds of Brazil, is well known; nature seems to have been equally lavish on insects and reptiles; the webs of some of the spiders are strong enough to entangle little birds, and ants are so large that they are fried, and made into a delicate dish; snakes are very common and plentiful, in every variety, from the boa constrictor, thirty-five feet in length, to the little delicate green snake, the length of which does not exceed four inches.”

The toils of war and architecture being over, Anchieta resumed with ardour those of his mission, of which he had never lost sight. The ill-fated Sebastian had now, at the age of fourteen, ascended the throne of Portugal; he prolonged yet, for two years, the administration of Memdesa which had been so successful, and then sent out Vasconcellos to succeed him. A great reinforcement of Jesuits went out with the new Governor, under Azevedo, who was now appointed provincial. He

was the only son of an honourable family, entered the order in 1547, and had held sundry offices in it before he was nominated to this high and important station by the famous Francisco de Borja, then general of the order. The pope Pius VI. granted a plenary indulgence to all who should accompany him, give him some valuable relics, among which was a head of one of the eleven thousand virgins. The general authorized Azevedo to take as many missionaries from Portugal as the province could spare, and three volunteers from every other which he should pass through. Azevedo embarked with nine-and-thirty brethren in the Santiago; and Pedro Diaz, with twenty more in the Governor's ship, and De Castro, with ten others in the ship of the Orphans, so called because she carried out a number of girls whose parents were dead.—There were also several aspirants on board, who were to be on trial during the voyage, and then, if they were found worthy, to be admitted into the Society. Azevedo had freighted half the Santiago for himself and his comrades: unhappily, the other half of her cargo was to be disposed of the isle of Palma, one of the Canaries, and a fresh lading taken in there for Brazil. The fleet of seven ships and a caravel reached Madeira. The passage thence to Palma was known to be dangerous, because French pirates were always cruising in these parts. The brethren besought Azevedo to remove into another ship, and not expose himself thus unnecessarily: this he would not consent to do. The day after the Santiago departed, five sail of the French appeared off Madeira; the Governor put to sea with the rest of the fleet, and endeavored to bring them to action; their business was to plunder, and they stood off towards the Canaries. The Santiago had the start of these enemies, and reach-



ed Palma in seven days; but the wind was fresh and unfavorable; they could not make the town, and were obliged to put into a small port from whence the distance to Palma was only three leagues by land. A French colonist, who had been a playfellow of Azevedo's, earnestly advised him and his companions not to trust themselves any longer in the ship, but to go by land. His advice was given in vain; the Santiago again sailed, with a bad wind, and when three leagues only from Palma, the French came in sight, and she was soon after attacked. The Portuguese made an unavailing resistance; the enemy were commanded by Soria, a Huguenot, who cruelly put Azevedo and all his companions to death—a death that had little of the interest or glory of martyrdom. One of the novices escaped, being in a lay habit; the rest were thrown overboard, some living, some slain, and others expiring of their wounds. Tidings of this catastrophe soon reached Madeira, and the remaining missionaries celebrated the triumph of their comrades. The fleet, after a long and deplorable voyage, came in sight of Brazil, but the wind blew so violently along shore, that they could not make the land, but were driven as far as New Spain, where they were dispersed; several vessels were never heard of more.—When Luiz, the Governor, once more spread his sail from the Azores where he had taken refuge, one vessel was sufficient for the miserable remains of his force. Fourteen Jesuits were with him, under Pedro Diaz. They had not left Terceira a week, when they fell in with some French cruisers; the Governor fell in the action, and the unfortunate Jesuits were all put to death.

Nobrega did not live to hear the fate of Azevedo and his companions; he died four months after their murder, in the fifty-third year of his age,

worn out by a life of incessant mental and bodily fatigue. "It was his happy fortune to be stationed in a country where all the good principles of his order were called into action. There is no individual to whom Brazil is so greatly and permanently indebted. The day before his death he went abroad, and took leave of all his friends, as if he were about to undertake a journey. They asked him whither he was going, and his reply was, "Home—to my own country." No life could be more actively, more piously, more usefully employed, and the triumphant hope with which it terminated was sure and certain.

After the departure of Nobrega, the chief dignity as well as care of the rising church devolved on Anchieta. Its charge was lighter than in past years, as the persecutions that oppressed its infant state had ceased. In Rio, Bahia, Piratiningua and many parts of the interior, the mission was firmly established, and each succeeding year added to its prosperity. The enmity of the nearer tribes was subdued, or changed into attachment. The Tamoyos, their old enemies, were defeated in their own territory, ten thousand slain and the remainder retired to the mountains. Expeditions were undertaken by the more enterprising Portuguese, to explore the interior, in the hope of rich mines or commercial advantages. The Cathedral Church of Rio de Janeiro—or St. Salvador, as it was then called—had a pompous, but poor establishment, consisting of five dignitaries, six canons, four chaplains, and choristers; but the death of Joam III., the fond patron of the missions, and the misfortunes of Sebastian, interrupted the supplies from home, the fleets no longer came, as before, with abundant stores, with orphans of respectable parents, and the sons of gentlemen,

to be instructed by the Jesuits, or as aspirants for their Order. The fostering and generous care of the court had ceased. There were sixty-two churches, of which sixteen were parish churches, in Rio; nine of these were vicarages paid by the king, the rest, cures at the expense of the parishioners. The greater part of these had their chaplains and fraternities; the stipends of the clergy were very small. There were also three monasteries; and the whole population of the city consisted of many thousands.

Early separated from his home and kindred, the young Jesuit bade adieu to all their associations; no mother or sister asked him how he fared, wiped the tear of mental anguish from his cheek, or the damps of sickness from his brow; from the hour that he landed in Brazil, he saw their face no more. Teneriffe was not a distant voyage; vessels came often from thence, and no doubt, brought tidings from his family; but long absence estranges the heart from home. He was only seventeen when he departed—never to return. Did he not feel it sad, as time fled fast, to hear that one after the other of the circle, among whom he once sat round the hearth, was taken! But the ties of blood are not the most lasting; many a vessel of family affection, supposed to be of gold, is broken to pieces at the fountain, and the heart springs forth as fresh and vigorous as ever. It was fortunate for Anchieta, that, in the very commencement of his career, he met with Nobrega; a kindred zeal, talent, enthusiasm, and bravery, united them as one man. It was not possible that Anchieta, at the age of twenty, could bring experience or counsel into the field; the wise and sagacious Spaniard quickly read into his character—its still waters of life, unwashed by the heat or blast—its gentle,

yet glorious energies. A stranger to the pains and joys of sin, to the passions, save to fly from them; a close observation, an intense study of the human heart, could alone give Anchieta intimacy with its "depths and heights:" he must lift up its melancholy veil, sit in its dark places, and hear its secret, yet shuddering voices. Nobrega had a master-mind, and a veteran heart: a mind long used to penetrate and contend with the ambition, the deceit, the guilty daring of others—a heart long intimate with the various woes of humanity. Such a friend and companion was of inexpressible value to Anchieta: the difference in age, of fourteen years, was no impediment to their regard; the advantage was not all on the side of the elder, who had an impediment in his speech, and could not speak well in public. Anchieta was eloquent, and was the chief speaker before the councils, the soldiery, or the Indian chieftains.

Nobrega early initiated Anchieta in the weightiest affairs of the colonies, placed him in responsible situations, till he learned, like his teacher, to think and act boldly and decidedly. It cannot be told, how availing to the strength and establishment of even a noble character, is this union with a yet loftier one; a union so intimate, so kind, so beautiful, that the lord and the disciple seem blended into one spirit, one love, one power; that power is then resistless, and survives and refuses to depart, even when the mightiest is taken. When Nobrega died, Anchieta was thirty-seven years of age: and it was soon evident to all, that the mantle of the lost rested upon him. "Home—to my country," the last touching and original words of his friend, seemed henceforth to be his motto, for he went on his way as one "seeing only the things that are invisible." Men whose life is rich with endearing affection, over whose day and night



watch the love of woman and the love of children, can lose a friend, even the old and constant one, and turn for refuge to yet dearer friends, whose "life is hid" with their own. With Anchieta it was not thus, the man with whom he took sweet counsel together on mountain and wilderness, and quelled the rage of cruel men; he with whom he had prayed and wept till light broke on their darkness, and hope returned—was gone!—there was left, save his God, no lover of his soul, no adviser of his way, like Nobrega. Is it any wonder that the Jesuit, in the morn of his life, and the success of his bold plans, felt that he had sustained a shock that earth would never repair, and that when he laid the head of Manuel in the grave,—father and mother, brother and sister, seemed to sleep there also. Our love is often the offspring of circumstance more than of nature; the son of Jesse appears to have preserved, in the court of Saul and in his own palace, but little attachment toward his shepherd brothers; but his heart was knit to Jonathan, as if all the fountains of its tenderness were poured into one stream: because they were kindred spirits, generous, brave, their faith in God and each other proved in dark extremities; beautifully in the funeral lament, is a resistless source of attachment given, "thy love to *me* was wonderful."

During the succeeding years, the industry and the reputation of Anchieta increased continually; very many heathens were converted; it was his fervent desire and prayer that Christianity might be known through out the empire—he founded colleges and schools, that the converts might not only be instructed in religion, but also in the arts and handicraft works and taught to feel their value in the world, and the value of the rich soil and happy position nature had given them. So well did he and the other

Jesuits follow Nobrega's system, that in the course of half a century, all the natives along the coast of Brazil, as far as the Portuguese settlements extended, were collected in villages, under their superintendence. Their work had been facilitated by the slave-holders, who consumed their victims so fast, that in many parts of the country they left little for the missionaries to do. Every artifice that could inflame the animosity of one horde against another was practised by these wretches, that being thus perpetually at war, they might always have slaves for the market. The Jesuits had sometimes to penetrate into the interior in search of converts. In one of these wanderings, a father was not at a little surprise in finding that the chief of a horde had formed a system of Christianity for himself, founded upon such instructions as the Indians who had fled from the coast could give him.

Sebastian, the successor to Joam 3d, more in love with conquests than with missions, had been cut off a few years previous, with the flower of his kingdom, in Africa. When he was inspecting his army immediately before the fatal battle of Alcacer, he stopped at seeing a party of only five knights among those who were attached to the royal standard, when all other parties consisted of six, and he said, with some degree of anger, here is one knight wanting! It was Gomes de Andrada, with two sons on his right hand, and two on his left,—the old man lifted his beaver, and said, "Methinks, sir, a father and his four sons, who are come to die for you, may supply the want of a sixth." The adventures and woes of this unfortunate king were for a time equal in variety, and tenfold more bitter to the soul than those which befell his missionaries in Brazil. It was said by most that he was slain on the field: others aver-

red that he was a prisoner to the victor, and saw the bloom of his life wasting miserably, while another sat upon his throne. But though several arose, who bore a resemblance to the monarch, and said they were Sebastian, there can be little doubt of his having fallen on the field, where his body, stripped and naked amidst heaps of slain, could scarcely be distinguished: by great numbers of the populace of Portugal, Sebastian is believed to be still alive, "concealed in some hermit's cell, or perhaps in some enchanted castle, until the time of his re-appearance arrives, when he is to restore the glory of his nation."

The Jesuits in the mean time availed themselves of every favorable occasion to extend their mission; they set out on a peaceable expedition, to reduce and civilize the Serra de Ibiapaba, which the Portuguese, under Coelho, had lately attacked without success. The mountains of the Serra extend about eighty leagues in length, and twenty in breadth; they rise in waves, one towering above another. In the difficult ascent, the hands and knees, as well as feet, must be exerted; but having gained the summit, the traveller is in a region diversified with every kind of beauty; he beholds in one part a region of rocks, wild and desolate; bold and fantastic peaks; in another hills and valleys, woods and wide savannas, clouds below hanging over the flat country, and ocean in the distance. The days there, are short, morning being always cloudy, and evening hastened by the mountains on the western side, which overtop the others. The Tapuyas, who inhabited this region, were the oldest race in Brazil; of all the Brazilians they were the least cruel: the Portuguese traded with them for slaves, for they put no prisoner to death, and the enemy who could take shelter in one of their dwelling-houses was

safe. Cannibals they were, but their cannibalism was of a peculiar kind; the other tribes devoured their enemies, as the strongest mark of hatred: the Tapuyas ate their own dead, as the strongest demonstration of love. When an infant died, it was eaten by the parents; when an adult, all the kindred were partakers; the bones were reserved for marriage feasts, when they were pounded, and taken as the most precious thing which could be offered. These were the people whom two of the Jesuits, accompanied by seventy Indians, set out to reclaim; one of the former, with most of the party were slain, the rest fled into the woods. Yet the very people who had murdered Pinto placed his spirit in their paradise, that he might be their teacher there. In other parts of Brazil the Society were more successful; the Aymores were ravaging Bahia, and the Portuguese besought the captain of Pernambuco to raise a force of Indians to oppose them.—None but a Jesuit could raise this force; Nunes, one of the fathers, went among the Pitagares, and a thousand chosen warriors put themselves under his guidance, upon his promise, that as soon as the war was ended, they should return to their families.

During these various events, time, while it matured and consolidated the mission, led its noble labourers, some to that state where there "is no device or knowledge," others to the sere and yellow autumn of their days, when the frame begins to be feeble, and the spirit to lose its fire. Slow is the passage of time to the incessantly active, who change the scene and society continually; slowest of all to the missionary, who, ever active and wandering, still rejoices in the approach of immortality, mourns not over the past or present, and hears without agony "the rushing of the wings," no sooner are



they past, than all is over!

Anchieta's life was spared, but not to old age; yet he had no reason to complain, for his companions had fallen fast from his side; either the climate, or toil and exposure, cut them off mostly in the middle of life; few lived to be very old. Bishops and dignitaries, came in succession from Europe, exercised their authority in ease and comfort, and in their palaces admired the men who toiled at the eleventh hour as painfully as at the first. In whatever part of the vast region of Brazil spiritual aid was required, application was made to Anchieta, and he never failed, if it were possible, to hasten in person.—Charlevoix mentions one instance of this; in describing the miserable condition of the province of Tucuman, in Paraguay, in regard to spiritual instruction, he says, "the bishop of that province wrote to Anchieta, at that time provincial of the Society in Brazil, stating his difficulties, and conjuring him, by the love of Jesus Christ, not to refuse him his assistance."

The bishop was a Dominican.—Anchieta, who was unable to spare time to go to Paraguay, deputed five of his flock upon this mission. The superior was an Italian, one of the others was a Scotchman. After landing at Buenos Ayres, they proceeded over the extensive plains; and at Santiago, which was then the capital and episcopal city, were received with great honor. Two fathers deputed from Peru entered with them; triumphal arches were erected, the way was strewn with flowers. The Governor with the soldiers and chief inhabitants went in procession to meet them, and the solemn thanksgiving was celebrated, at which the bishop chanted the *Te Deum*. Two of the fathers, after a time, returned to Brazil, and two remained in Paraguay. Here they labored without intermission for sev-

eral years, with great success and many trials. In one excursion, Ortega was caught by a sudden flood between two rivers; both overflowed and presently the whole plain had the appearance of one boundless lake. "The Missionary, and the party of Neophytes who accompanied him, were used to inconveniences of this kind, and thought to escape as heretofore with marching mid-deep in water; but the flood continued to rise, and compelled them to take to the trees for safety. The storm increased, the rain continued, and the inundation augmented; and among the beasts and reptiles, whom the waters had surprised, one of the huge American serpents approached the tree upon which Ortega and his catechist had taken refuge, and coiling round one of the branches, began to ascend, while they fully expected to be devoured, having neither means of escape nor of defence. The branch by which he sought to lift himself broke under his weight, and the monster swam off. But though they were thus delivered from this danger, their situation was truly dreadful; two days passed, and in the middle of the second night one of the Indians came swimming towards the tree by the lightning's light and called to Ortega, telling him that six of his companions were at the point of death: they who had not yet been baptized entreated him to baptize them, and those who had received that sacrament requested absolution ere they died. The Jesuit fastened his catechist to the bough by which he held, then let himself down into the water, and swam to perform these offices; he had scarcely completed them before five of these poor people dropped and sunk, and when he got back to his own tree, the water had reached the neck of his catechist, whom he had now to untie and help him to gain a higher branch. The flood, however, now

began to abate. Ortega, in swimming among the stormy boughs, received a wound in his leg, which was never thoroughly healed during the two and twenty years that he survived this dreadful adventure."

The latter years of Anchieta were as intensely given to his mission as those of his youth—unwasted by disease or feebleness, he continued to visit the various flocks of his extensive charge; churches on the mountain's ridge, by the torrent's side, in the heart of the melancholy plain or forest, called on their revered provincial. The way was long, but not weary, for he had known and loved it of old; as the foot of the camel is distressed in the soft pastures, and moves with rapture over the burning sands again, so did the noble Jesuit, though death was at his side, breast the fierce blasts of the Cordillera, the wild waters of the inundation, to see once more the walls of his Zion, to hear once more its songs of praise.

To a lover of nature in her own wild and inimitable dress, the wanderer's way could not be barren: the abundance of the tropical fruits and vegetable productions, savannas enriched with the loveliest flowers and trees to which Europe has none that can be compared for beauty or loveliness; the ivy often crept to the summit of the highest trees, and covered the forest with a canopy of bright green, whose shade on the path beneath was welcome to the passenger during the heats of the day. It is beautiful to perceive, that when the toils are crowned, and ruling hope victorious, the nature of the man does not change: the celebrated provincial is the same simple, fervent being as the novice: seated in the broad shadow of the sycamore, his neophytes around him, his mild features full of benignity, lit up at times by a sudden enthusiasm, that passes away as quickly, he waits till the fiery beams sink lower in the

west: pale, the traces of feeling, not of passion, on his brow: the memory of this world, not its love! His words are heart-felt, as must be the words of men who have struck, through life, one master-chord of the spirit, and its dearest melodies awake at the close of their career. The character of Anchieta was not originally powerful; Nobrega led it forward to elevation: spreading his pinions to the tempest, he bade his disciple follow, and fear not; and the spirit, by nature retiring, contemplative, unaware of its own resources, believing the burthen of the Lord to be laid on it, arose on the wings of the eagle! Impelled by his more stern companion, the boy missionary at once took a conspicuous and lofty position: exhibiting another instance, among the many, of a gentle nature borne by an impassioned enthusiasm to great actions. The enthusiasm, single and eternal in its objects, gave to Anchieta's life its consistency, glory, and admirable usefulness. But for this, his hand would have forsook the helm when Nobrega died, and his burdened mind sought rest from its torrent of cares. There were intervals of rest and calm, to which the softness of his temperament clang to the last, for he had loved them in Teneriffe, when the visionary scenes of the future mission rose before his fancy, glorious and afar, like the celebrated peak of his isle, its crest in the sky, yet ever visible. In the vivid and startling extremes of his career, he proved, though he knew it not, how intimately allied are the simple and the sublime. The fiery Nobrega sought, in extremity, the depths of an intellect in itself sufficient for greatness. Anchieta, whatever lot befell, that lot was his all in all: when the Cross was presented to him, he grasped it with an eager hand, and each hope, joy, imagination, bravery of the soul, gathered around it; and while



the tears fell from his eyes, there was a constraining and mighty power within, leading his gentleness into victory! When called to defend Piratiningua, he laid aside his banana leaves, on which he had written his lessons, and harranguing his converts, prepared them for the battle.

In the exile among the Tamoyos, the ardent and restless Nobrega would have chafed like the war-horse kept from the field. Anchieta passed great part of the day, pacing to and fro on the shore, "in musings lost:" the camp, the council, are no more before his thoughts; yet these thoughts are tasked incessantly: his enthusiasm—blessed faculty, that cull from the flower of the rock, and be at home in the palace, the chapel, or the barren strand—has found another employ. One of the founders of St. Sebastian, the commander of the Indian forces, the youth who had staked his life on this embassy, whose life now hung by a hair, is tracing poetry in the sand: there never was, in outward form, such an interminable poem, extending along the beach, in distinct Latin characters, to the length of half a mile: five thousand lines of a poem to the Virgin; being the history of her life, and an invocation to her aid and love. The lulling sound of the wave, the waste of waters, the brilliant sky, the faint breeze in the rich groves of the Tamoyos, the distant cries from the hamlet, with the wilder cry of the sea-bird, were all propitious to the muse, and dear to the imagination of the captive, who did not fail, for a single day, to repair to the spot.

At once the soldier, the statesman, the poet, the faithful preacher—he carried the same fervour to the home of the desolate: and came from the assembly or the camp, where he had influenced both the Indian and European chiefs, and knelt beside the

bed of sickness and sorrow, with a tenderness, a pity, a fellowship, that was very dear to the wretched and the vicious; who saw in the celebrated man the humblest minister of his God, who loved them because they were his creatures, the purchase of his blood. And now, when the pulse beat fainter, did the feelings of the man grow more cold? did that fearful heritage of declining life come upon Anchieta? fortunately, that heart beat warm to the last, and thus the love of others towards him did not decay. The intellect—did it live in its clearness and beauty? Ah! that last peril, that deepest horror of our life; of which he who has known the glory of the mind, cannot think for a moment, without shuddering, and offering an ardent prayer to God "to take his temper, to let his heart be as the nether mill-stone, but to spare, to spare his intellect." The reins of government were still in his hand, the words of eloquence and counsel breathed from his lips, and others obeyed them, even when he took his last journey into the interior.

The missionary was now in his sixty-fourth year: he had been unremittingly devoted to his charge, and could only lay it down with his latest breath. Intensely solemn were the memories of Anchieta. Had he in truth been faithful? The forty years were fled like a dream—and that dream was vanishing before eternity! The stern requirements of his Lord—how had he fulfilled them—a question at which the spirit trembled,—then fled for refuge to the mercy that had never forsaken it. All had been mercy:—the countless souls for his hire, the desolate stretching forth their hands unto God, the tribes turning from the cannibal fires unto Calvary, even to the death of Nobrega, that led him in his loneliness nearer to the Lord. He commended to his brethren his

scattered churches and congregations, for he loved them with a dying love; they were his home, his hearth, his only heritage: he was to see them no more for ever; he was to leave them in the hands of others: could this be without a pang, this last stern trial of the missionary?

Was there no remembrance cleaving to the scenes and associations of his early life?—they faded before those of his usefulness, of his heart's vital joy. How often in closing life, is this sentiment paramount: the writer, when in Palestine, met with an aged man who lived in a cave, in the wilderness of Ziph; he once had a home of comfort and affluence; the wife of his youth was dead: his children had married, and left their father's roof; and after wandering through many lands, he came, at the age of seventy, to this wilderness, where he dwelt twelve years in cheerfulness of temper, peace of mind, and hope of futurity, that grew brighter with each lonely year. This serenity and joy seemed in part to grow out of the hallowed scenes whose vicinity had drawn him thither: he gave the best part of his property to the neighboring monastery, whose massive walls and towers cast their shadow almost to the mouth of his cave: the fathers often entreated him to inhabit one of their chambers, where no comfort or attention suitable to his age, should be wanting; the old man said he would not dwell within a cell, that he loved to be in the midst of the blessed places where he had come to die. "Stranger," he said, "my life is not weary or lonely; whenever I wander forth, my foot is on the bank where David wandered, on the vales and rocks where he fled from Saul, and poured forth the songs of Israel; the apostles also have been here; so have the feet of their Lord: That barren mountain to the left, is the scene of the temptation; that river is the Jor-

dan: if I am too feeble to walk, while I sit in the mouth of my cave, the Dead Sea is full before me, and Mount Pisgah beyond: and all these caverns that hang over the Kedron were once the homes of the martyrs; and there they were slain." These indelible scenes were the charm, the romance of his old age: not only the fancy was moved as he spoke of them, but the heart also: dear was the thought of breathing his last there, of sleeping in the grave, and walking to the last trump from that portion of earth which his God had once loved above every other.

After the toils of nearly half a century, and an illness that had little bodily anguish, Anchieta yielded up his life in the close of his sixty-fourth year, in 1587: having justly earned the title long since given him, of the "Apostle of Brazil." Great and sincere were the regrets of the Portuguese and Brazilians: by both he was equally honoured and lamented; the latter grieved as for a father; the former sent to Rome numerous attestations of his miracles.

There arose no missionary in Brazil equal in talent and usefulness to Nobrega and Anchieta; both of whom were men of the world, and of the world's business and conflicts, as well as men of God. The stranger who observed Anchieta in the contentions and debates of the council, and the colonists, might admire his sagacity and discretion, but be tempted at first to doubt his sanctity. Xavier was not rarely exposed to this suspicion, when he sought to conciliate the various tastes and tempers of men by forbearance and liberality of demeanour. On one occasion, a Spanish gentleman, watching him narrowly, saw that he conversed frankly and agreeably on different subjects, did not speak of religion, and in the evening engaged in a game of chess with a military man, who confirmed the doubts he



was disposed to entertain of his great piety. They embarked in the same vessel, and the following day were becalmed near an island: several of the passengers landed, and Xavier, walking swiftly along the shore was soon lost in the forest. The Spaniard sent his servant to follow, and observe what he did: the latter, advancing into the deepest recesses of the wood, saw Francis on his knees at the foot of an aged tree, in prayer so impassioned, and uttering words so intense and beautiful to hear, while the tears streamed down his cheeks, that he hastened back to his master with the report. The Spaniard, with the generosity of his nation, as soon as Xavier returned on board, frankly told him his thoughts, begged his friendship, and became afterwards one of his faithful converts. To conciliate the colonists, men of ungovernable tempers and lives, to protect the Indians from oppression, to convert and civilize the fierce tribes, while he disposed them to peace and amity with his countrymen, to confirm an infant government as well as an infant church, to ratify

treaties, make laws, and hallow all by an example of virtue, beneficence, and charity—such were the labours of Anchieta, and such their influence!

Few of the early missionaries slept in consecrated ground;—beneath the trees they had perhaps planted, the grey stones they had reared to the faithful of their flock—their head was not laid in honour in the grave. Many fell, where none but their enemies perceived their fall; others sank in solitary misery, where the vulture flapped his wings around the closing eyes, and his shriek was the only requiem. Beside the friendless place of rest, the Indian hunter would sometimes kneel, and offer that tribute of tears which it is said even the departed love. Yet the Jesuit, even while his flesh trembled, fell nobly; if his heart was right with his God, he was an enviable martyr: if not, he was of all men the most miserable, who thus, after a life of poverty, interminable poverty, a loveless, passionless life, died an unheeded and cruel death.

## HYMN TO THE VIRGIN.

FROM THE "CROWNING HOUR AND OTHER POEMS."

[*Just Published,*]

BY CHARLES JAMES CANNON.

I.

*Salve Regina!* unto thee,  
Whose ear is open to the prayer  
Of all, that in humility  
Of spirit, claim thy care,  
We, wanderers of the pathless deep  
From hope of earthly succor far  
Pray that for us thou watch will keep,  
And be our guiding star.

II.

*Salve Regina!* Mother blest!  
To Him who hath in slumber lain  
A helpless babe upon thy breast,  
Thou canst not plead in vain.  
Then pray for us that, when of life  
The weary voyage shall be past,  
We may escape from storm and strife,  
Safe moored in heaven at last!

FOR THE CATHOLIC EXPOSITOR.

## CHRISTIAN DOCTRINE.

BY FATHER ROBERT BELLARMINE, OF THE SOCIETY OF JESUS, AND CARDINAL OF THE TITLE OF S. MARIA IN VIA.

*Composed by order of Pope Clement VIII. Revised and approved by the Congregation of Reform, in order that, taking away the variety of modes of teaching, this holy exercise of instructing ignorant persons and children in the things of the holy faith, may be rendered uniform and more easy.*

TRANSLATED FROM THE ITALIAN BY CAPT. DOUGLAS, U. S. M.

## PREFACE.

IN teaching the Christian Doctrine to simple persons it is proper to have regard to two things: to necessity and to capacity. Because of necessity there is need of teaching them at least four things. The first is the symbol of the Faith, to know that which is to be believed. The second the Paternoster and Ave Maria, to know that which is to be hoped, and to whom recourse is to be had to obtain it. The third the ten commandments of God, and those of the Church, which all appertain to knowing that which is to be wrought conformably to the love of God and of the neighbor. The fourth the Seven Sacraments, which are the instruments that God has instituted for acquiring, preserving and increasing grace and the heavenly gifts, and in particular the theological virtues, faith, hope and charity, with the remission of sins. Whence the catechism made by order of the sacred council of Trent, which

is the most authentic of all the others contains no other than the explanation of these four things.

Nevertheless it appears, that it may be useful to add some other things, but few and easy, by having regard to the capacity, as are the principal virtues, the gifts of the Holy Spirit, the evangelical counsels, the works of mercy, the four novissimæ, the mysteries of the rosary, etc., and because one is that which ought to be learned by heart by children and other simple persons, the other is that which ought to be learned by him who shall explain the Christian Doctrine to like ignorant persons, we will first put a brief explanation of that which is to be learned by heart, then another more copious explanation for those who teach the Christian Doctrine, which therefore may be accommodated to the capacity of simple persons.



## CHRISTIAN DOCTRINE;

SHORT, TO THE END THAT IT MAY BE LEARNED BY HEART.

OF THE END OF THE CHRISTIAN, AND OF THE SIGN OF THE HOLY CROSS.

M. ARE you a Christian?

D. I am, by the grace of God.

M. What is a Christian?

D. He that makes profession of the faith and law of Christ.

M. In what does the faith of Christ principally consist?

D. In two principal mysteries, which are included in the sign of the Holy Cross, that is, in the Unity and Trinity of God, and in the Incarnation and Death of our Savior.

M. What is meant by Unity and Trinity of God?

D. It means, that in God there is one sole Divinity, or we would say Essence and Divine Nature, in three Divine Persons, which are called Father, Son and Holy Spirit.

M. Why are there three Divine Persons?

D. Because the Father has no beginning, nor is generated, nor proceeds from another person. The Son is generated of the Father; and the Holy Spirit proceeds from the Father and from the Son.

M. Why are these three Divine Persons one only God?

D. Because they have one and the same Essence, one and the same Power, one and the same Wisdom, and one and the same Goodness.

M. What is meant by Incarnation and Death of our Savior?

D. It means, that the Son of God, that is the second person of the most Holy Trinity, was made man, and died on the cross to save us.

M. How are these two mysteries included in the sign of the Holy Cross?

D. Because the sign of the Holy Cross is made putting first the right hand to the forehead, and saying, In the name of the Father; then under the breast, saying, And of the Son; finally, from the left shoulder to the right, saying, And of the Holy Spirit, Amen.

M. How then is here demonstrated the first mystery of the most Holy Trinity?

D. Because these words, in the name, signify the Unity, the other words signify the Trinity.

M. Show now the second?

D. The figure of the Cross represents the death of the Saviour, who, after being made man, and having taught the way of salvation by doctrine, by example, by miracles, died upon the holy wood of the Cross.

## EXPLANATION OF THE CREED.

M. What is the rule of believing?

D. It is the symbol of the apostles, which is commonly called the creed.

M. Say the Creed.

D. 1. I believe in God the Father Almighty, Creator of Heaven and earth.

2. And in Jesus Christ his only Son our Lord.

3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate,

was crucified, dead, and buried.

5. He descended into hell, the third day he arose from the dead.

6. Ascended to Heaven, sit at the right hand of God the Father Almighty.

7. From thence he shall come to judge the living and the dead.

8. I believe in the Holy Ghost.

9. The Holy Catholic Church, the communion of Saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And life everlasting. Amen.

M. Who composed the Creed?

The twelve Apostles, and therefore there are twelve articles.

M. What do these articles summarily contain?

D. All that principally and expressly is to be believed of God, and of the Church his spouse; because the first eight articles appertain to God, the four last to the Church.

M. Explain the first article?

D. I believe firmly in one only God, who is natural Father of his only Son, and at the same time is Father by grace of all good Christians, who are therefore called adoptive children of God; finally he is Father of all things, and this God is Almighty, because He can do all that He wills, and has created out of nothing the heaven and the earth, with all the universal world.

M. Explain the second article?

D. I believe also in Jesus Christ, who is the only Son of God the Father, because He has been generated from the Father eternally, and is God eternal, infinite, Almighty, Creator, and Lord of us and of all things as the Father.

M. Explain the third?

D. I believe that Jesus Christ not only is true God, but also true man; because He took human flesh of the immaculate Virgin Mary, by virtue of the Holy Spirit; and as he was born on earth of a mother without a father, so in heaven He was

born of a father without a mother.

M. Explain the fourth?

D. I believe, that Jesus Christ, to redeem the world by his precious blood, suffered under Pontius Pilate, governor of Judea, having been scourged, crowned with thorns, and put on a cross, on which He died, and being taken down, was buried in a new sepulchre.

M. Explain the fifth?

D. I believe that Jesus Christ, as soon as he was dead, went with the soul to the Limbo of the holy fathers, and on the third day, which was Sunday, arose, glorious and triumphant.

M. Explain the sixth?

D. I believe that Jesus Christ, after having been forty days with the holy apostles, in order to prove by many oppositions his true resurrection, ascended to high heaven, and there sits above all the choirs of the angels, at the right hand of the Father, that is, in glory equal to the Father, as master and governor of all creatures.

M. Explain the seventh?

D. I believe that the same our Lord at the end of the world will come from heaven with very great power and glory, and will judge all men, giving to each one the reward or the punishment that he will have merited.

M. Explain the eighth?

D. I believe in the Holy Spirit, who is the third person of the most holy Trinity, and proceeds from the Father and from the Son, and is in all and through all equal to the Father, and to the Son, that is, God, eternal, omnipotent, Creator and Lord of all things, as the Father and the Son.

M. Explain the ninth?

D. I believe likewise that there is one Church, which is the congregation of all faithful Christians, who are baptised, believe and confess the faith of Christ our Lord, and ac-



knowledge for vicar of that Christ on earth the sovereign Roman Pontiff.

M. This Church, why is it called Holy and Catholic?

D. Holy, because it has the head holy, that is, Christ, and because it has many holy members, and the faith and the law and the sacraments holy, and is called Catholic, that is, universal.

M. What is meant by the communion of saints?

D. It means the participation of prayers and good works which are made in that Church, as in the human body the goods of one member are participated by all the other members.

M. Explain the tenth?

D. I believe that in the holy church there is true remission of sins by means of the holy sacraments; and that in it men, of children of the devil and condemned to hell, become children of God and heirs of Paradise.

M. Explain the eleventh?

D. I believe that at the end of the world all men are to rise, taking again the same bodies which they first had; and this by power of God, to whom nothing is impossible.

M. Explain the twelfth?

D. I believe, that for good Christians there is life eternal, full of all happiness, and free from all sorts of evil; as on the contrary for infidels and for bad christians, there is eternal death, heaped with all misery, and deprived of all good.

M. What is the meaning of Amen?

D. It means, Thus it is in truth.

#### EXPLANATION OF THE PATERNOSTER AND OF THE AVE MARIA.

M. Having already spoken of that which is to be believed, let us see if you know that which is to be hoped, and of whom it is to be hoped. Do you know the Paternoster?

D. I know it very well, for this is the first thing which I learned, and I say it every morning and every evening, together with the Ave Maria and Creed.

M. Say then the Paternoster?

1. Our Father who art in heaven.

2. Hallowed be thy name.

3. Thy kingdom come, thy will be done in earth as it is heaven.

4. Give us this day our daily bread.

5. And forgive us our trespasses as we forgive those who trespass against us.

6. And lead us not into temptation.

7. But deliver us from evil. Amen.

M. Who composed this prayer?

D. Christ our Lord composed it, and therefore it is the most excellent of all others.

M. What is summarily contained in this prayer?

D. All that can be asked and hoped of God. For in it are seven petitions. In the first four it is asked that he give us good; and in the three following that he deliver us from evil. And as to good; first is asked the glory of God; second our chief good; third, grace to acquire it; fourth, the means to have and preserve the said grace. As to evil, it is asked, that he deliver us, first from past evil; second, from future evil; third from present evil; so from all evil.

M. Explain these words that come before the first petition, that is, Our Father, who art in heaven.

D. This is a little preface, in which a reason is rendered why we have boldness to speak with so great a Lord, and why we hope to be heard. It is said, then, that God is our Father by creation and adoption; therefore as children we have recourse to him; and it is added, that He is in heaven as Lord of the universe; and therefore we

know that he can hear us if he will, as we hope that he will, since He is Father.

M. Explain the first petition?

D. In the first petition, we ask that God may be known of all the world, and so his holy name be honored and glorified of all, as is fitting.

M. Explain the second?

D. We ask in the second, that the kingdom which he has promised may quickly come, that is, that the battles being finished that we have with the devil, with the world, and with the flesh, we may arrive to eternal blessedness, in which we may reign with God, without any impediment.

M. Explain the third?

D. We ask in the third, the grace of God, by which we may perfectly obey His holy commandments, as the angels always obey them in heaven, because the ladder for ascending to the kingdom is obedience of the commandments.

M. Explain the fourth?

D. We ask in the fourth, the daily bread, as well spiritual, that is, the word of God and the sacraments, as corporal, that is, food and clothing; for the word of God preached to us by preachers, and read by us in spiritual books, and the holy sacraments, chiefly of confession and communion, are the most efficacious means on their side, (that is, if they are not wanting by us,) for acquiring and preserving the grace of God of which we have spoken in the foregoing petition. Food and clothing are necessary for maintaining this life in the service of God.

M. Explain the fifth?

D. We ask in the fifth that God may deliver us from past evils, that is from sins already committed, remitting the debt of guilt, and of punishment which by them we have contracted; and it is added, Lord,

we remit the debts to our debtors, that is, we pardon our enemies offences; for it is not reasonable that God pardon to us our sins, which are very great offences, if we will not pardon injuries done to us, which are offences of little moment.

M. Explain the sixth?

D. We ask in the sixth, that God may deliver us from temptations, which are future evils, or not permit that we be tempted, and give us grace not to be conquered.

M. Explain the seventh?

D. We ask in the seventh, that God deliver us from present evils, that is, from all afflictions and misery, and also from all vain prosperity and temporal greatness, if he sees that it would be hurtful to us to the salvation of the soul.

M. Say now the Ave Maria?

D. Hail Mary full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

M. Of whom are these words?

D. Part are of the archangel Gabriel, part of St. Elizabeth, and part of the Church.

M. To what purpose do you say the Ave Maria after the Paternoster?

D. To the end that, by intercession of the most blessed Virgin I may more easily obtain that which I ask of God, because she is advocate of sinners, full of mercy, and at the same time, is in heaven, over all the choirs of angels, and is most grateful to God.

M. Do you not also recur to the saints for aid?

D. I recur to all the saints, in particular to the saint of my name, and to the angel guardian.

OF THE COMMANDMENTS OF GOD.

M. Let us now come to that



which is to be wrought to love God and the neighbor; and say the ten commandments.

D. I am the Lord thy God.

1. Thou shalt have no other God before me.

2. Thou shalt not take the name of God in vain.

3. Remember to sanctify the feasts.

4. Honor thy father and thy mother.

5. Not to kill.

6. Not to fornicate.

7. Not to steal.

8. Not to bear false testimony.

9. Not to desire the wife of another.

10. Not to desire the goods of another.

M. Who made these commandments?

D. God himself in the old law, and afterwards Christ our Lord confirmed them in the new.

M. What do these commandments summarily contain?

D. All that is to be done to love God and the neighbour. For the first three commandments teach how we ought to deport ourselves towards God with the heart, with the mouth, and with works. The other seven instruct us to do good to the neighbor, and not to damage him in person, in honor and in goods, nor by deed, nor by word, nor with the mind; and so the end of all the commandments is the commandment of charity, which commands to love God above all things, and our neighbour as ourselves.

M. Explain the first commandment?

D. In the first, God warns us that he is our true supreme Lord, and therefore we are bound to obey Him with all diligence. Next, He commands us, that we ought not to acknowledge any other for God; in which the unbelievers sin, who adore the creature instead of the

Creator, and also sorcerers and witches, who have the devil for their god.

M. Explain the second?

D. The second commandment prohibits blasphemies, which are very great sins, and false or unnecessary oaths, not fulfilling vows, and every other dishonor which is done to God by words.

M. Explain the third?

D. The third commands observance of the feasts, which consists in abstaining from servile works, to have time to be occupied in considering the divine benefits, visiting churches, making prayers, reading spiritual books, assisting at the divine offices, hearing sermons, going to christian doctrine, and similar spiritual and holy works.

M. Explain the fourth?

D. The fourth commands, that the father and the mother be honored, not only with reverence of words; but also by aiding and supplying them in their needs. And that which is said of the father and of the mother, ought also to be observed with the other neighbors, though this is not so much an obligation to us as to the father and to the mother, who have given us being, and who reared us with much labor.

M. Explain the fifth?

D. In the fifth it is commanded, that we kill no one unjustly, nor do them any ill in person; and I say unjustly, because the judges who condemn malefactors to death, and the ministers of justice who put them to death, as also soldiers in a just war, do not sin while they smite or kill.

M. Explain the sixth?

D. The sixth commands that adultery be not committed, that is, sin with the wife of another, and it is understood also that fornication be not committed, nor other carnal sin.

M. Explain the seventh?

D. The seventh commands, that no one take the goods of another secretly, which is called theft, nor openly, which is called rapine, nor commit frauds in selling and buying, and like contracts, and finally not damage the neighbor in goods.

M. Explain the eighth?

D. In the eighth is prohibited false testimony, murmuring, detraction, flattering the liars, and every other damage which is done to the neighbor by the tongue.

M. Explain the two last.

D. God commands in the two last precepts, that no one desire the wife or the goods of others, because he that sees the hearts, wills us to be holy and pure, not only in the exterior, but also in the interior, to the end that we may be entirely and truly just.

#### OF THE PRECEPTS OF THE CHURCH, AND OF THE COUNSELS.

M. Add to the commandments of God those few that the holy church has added. Which and how many are they?

D. The commandments of the holy church are five.

1. To hear mass every Sunday, and other feasts commanded.

2. To fast in Lent, the vigils commanded, and the ember days, and to abstain from flesh not only in said days, but also on Wednesday and Saturday.

3. To confess once a year at least, and to receive at least at Easter.

4. Not to solemnize marriage in prohibited times.

5. To pay tithes.

M. Besides the commandments, to which we all are obligated, are there any counsels of perfection?

D. There are three counsels given

from our Lord Jesus Christ to those who desire to arrive at perfection.

M. Which are these counsels?

D. Voluntary poverty, perpetual chastity, and obedience in everything that is not sin.

#### OF THE SACRAMENTS.

M. We have already treated of all that is to be believed, hoped and wrought. It remains that we treat of the sacraments, by means of which is acquired the grace of God. Say then, how many are the sacraments?

D. They are seven: 1. Baptism; 2. Confirmation; 3. Eucharist, 4. Penance; 5. Extreme-Uction; 6. Order; 7. Matrimony.

M. Who instituted them?

D. Jesus Christ our Lord.

M. What effect does Baptism produce?

D. It causes man to become a child of God and heir of Paradise, cancels all sins, and fills the soul with grace and spiritual gifts.

M. What effect has Confirmation?

D. It fortifies man, to the end that he may not have fear of confessing Christ our Lord, and so makes us to become true soldiers of the Saviour.

M. What is the effect of Eucharist?

D. It nourishes charity, which is the life of the soul, and increases it every day. And therefore it is given under the species of bread, though truly that is not bread, but the true body of the Lord; as that which is in the chalice is not wine, though it appear wine, but the true blood of the same Christ our Lord under the species of wine.

M. What is the effect of Penance?

D. It remits the sins committed after Baptism, and causes to return to the friendship of God, him who by sin had become an enemy to him.



M. What is necessary to be done to receive this sacrament ?

D. It is necessary first to have sorrow for sins, with purpose of never committing them more. It is necessary then to confess them all to the priest approved of by the superiors. Finally, it is necessary to do the penance imposed on him by the priest.

M. What effect has Extreme Unction ?

D. It cancels the relics of sins, gives joy and fortitude to the soul to combat with the devil in that last time, and also aids to receive health of body, if this be useful to the salvation of the soul.

M. What effect has the sacrament of Order ?

D. It gives virtue and grace to the priest, and other ministers of the church, to be able to perform their duties well.

M. What effect has the sacrament of matrimony ?

D. It gives virtue and grace to those who are lawfully joined to live in matrimony with peace and charity, and to procure and bring up children in the holy fear of God, to the end that they may have joy of it in this life and in the other.

#### OF THE THEOLOGICAL AND CARDINAL VIRTUES.

M. We have now finished the four principal parts of the Doctrine, which are, the Creed, the Lords Prayer, the Commandments and the Sacraments. Now I will that we speak of the Virtues and of the Vices, and of some other things that help much to live according to the will of God. Say, then, how many are the principal virtues ?

D. They are seven, three theological and four cardinal.

M. Which are the theological ?

D. Faith, hope and charity.

M. Why are they called theological ?

D. Because that word theological means a thing that regards or appertains to God.

M. Faith, then, how appertains it to God ?

D. Because it causes us to believe all that God has revealed to the holy church.

M. Hope, why does it appertain to God ?

D. Because it causes us to put our trust in God, and from Him we hope life eternal by means of the grace of the same God, and of our merits which are produced from his grace.

M. Charity, why does it appertain to God ?

D. Because it makes us love God above all things, and the neighbor as ourselves, for the love of God.

M. Which are the cardinal virtues ?

D. Prudence, justice, temperance and fortitude.

M. Why are they called cardinal ?

D. Because they are principal, and as fountains of good works.

M. Explain the office of these virtues ?

D. Prudence makes us considerate and cautious in everything, to the end that we may not be deceived, nor deceive others.

Justice causes us to render to another that which is his.

Temperance makes us put a bridle to inordinate desires.

Fortitude causes us to fear no peril nor even death itself, for the service of God.

#### OF THE GIFTS OF THE HOLY SPIRIT.

M. How many are the gifts of the Holy Spirit ?

D. They are seven. 1. Wisdom ; 2. Understanding ; 3. Counsel ; 4. Fortitude ; 5. Knowledge ; 6. Piety ; 7. Fear of God.

M. To what do these gifts serve ?

D. They serve to aid the virtues, and to make us perfect in the way of God. Because, by fear we abstain from sin. By piety we are devoted and obedient to God. By knowledge we are taught to know the will of God. By fortitude we are aided to put the will of God in execution. By counsel we are warned of the deceits of the devil. By understanding we are exalted to penetrate the mysteries of the holy faith. By wisdom we become perfect, ordering all our life and our operations to the glory of God; for the wise man knows the last end, and to that directs all things.

#### OF THE WORKS OF MERCY.

M. How many are the works of mercy, of which an account in particular will be demanded of us in the day of judgment.

D. They are seven.

1. To give food to the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To harbour the harbourless.
5. To visit the sick.
6. To visit prisoners.
7. To bury the dead.

M. These are the corporal works of mercy. Are there others spiritual?

D. There are other seven, that is,

1. To counsel the doubtful.
2. To teach the ignorant.
3. To admonish sinners.
4. To console the afflicted.
5. To pardon offences.
6. To endure patiently troublesome persons.
7. To pray to God for the living and the dead.

#### OF SINS.

M. Coming now to sins; how many kind of sins are there?

D. Two, original, and actual,

which again are divided into mortal and venial.

M. What is original sin?

D. It is that with which we all are born, and we have it as from our first father Adam.

M. This, how comes it cancelled for us?

D. By holy baptism. And therefore he who dies without baptism is deprived perpetually of the glory of Paradise.

M. What is mortal sin?

D. It is that which is committed against the charity of God and of the neighbor. And it is called mortal because it deprives the soul of its spiritual life, which is the grace of God.

M. How does this come to be pardoned to us?

D. By holy baptism when man is baptised in a state to have committed sin actually; or by the sacrament of penance, as is said above. And he who dies in mortal sin goes to the eternal punishments of hell.

M. What is venial sin?

D. It is that which is not against charity, and does not deprive the soul of grace, nor send to the pains of hell, but nevertheless displeases God, because it is not according to his will, and diminishes the fervor of charity; therefore it is necessary to purge it in this world, or in purgatory, which is in the other life.

M. How many are the capital vices, and as it were the fountains of all sins?

D. They are seven; and to all is opposed the contrary virtue.

1. Pride, to which humility is contrary.

2. Avarice, to which liberality is contrary.

3. Impurity, to which is opposed chastity.

4. Wrath, to which is opposed patience.

5. Gluttony, to which is opposed abstinence.



6. Envy, to which is opposed brotherly love.

7. Sloth, to which is opposed diligence.

M. How many are the sins against the Holy Spirit?

D. They are six.

1. Despair of salvation.

2. Presumption of being saved without merits.

3. To impugn the known truth.

4. Envy of the grace of another.

5. Obstinacy in sin.

6. Final impenitence.

M. How many are the sins which cry for vengeance in presence of God?

D. They are four.

1. Voluntary homicide.

2. Carnal sin against nature.

3. Oppression of the poor.

4. To defraud laborers of their wages.

#### OF THE FOUR LAST THINGS, AND OF THE ROSARY.

M. How many are the last things of man, called in Scripture, Novissima, which, considering them good, cause us to abstain from sin?

D. They are four. 1, Death; 2, Judgment; 3, Hell; 4, Paradise.

M. What exercise have you for maintaining devotion?

D. I say the Rosary of the Madonna, and meditate on the fifteen mysteries of this Rosary, in which is contained the life of our Lord Jesus Christ.

M. Which are the fifteen mysteries of the most holy Rosary?

D. There are five joyful.

1. The annunciation of the angel.

2. The visitation of Mary to St. Elizabeth.

3. The nativity of our Lord.

4. The presentation of Jesus in the temple.

5. The dispute of the child Jesus with the doctors.

Five are painful.

1. The prayer in the garden.

2. The scourging at the pillar.

3. The crowning with thorns.

4. The carrying of the cross.

5. The crucifixion and death of our Savior.

The five last are glorious.

1. The resurrection of the Lord.

2. The ascension to heaven.

3. The coming of the Holy Spirit.

4. The assumption of the Madonna.

5. The coronation and exaltation above all the choirs of the angels.

## THE EUCHARISTIC MYSTERY.

BY THE RT. REV. DR. BAINES, LATE BISHOP OF SIGA, ETC.

*"This is my body which is given for you. Do this for a commemoration of me."*—Luke xxii. 19.

MY CHRISTIAN BRETHREN, I HAVE often felt surprise that, whilst Catholics experience no difficulty in the belief of the Eucharistic mystery, and find it an inexhaustible source of consolation, Protestants should find it the greatest stumbling-block to their faith, and speak of it as a thing altogether incredible, nay, contradictory and impossible. Is the nature of the Catholic and the Protestant different? are the intellectual powers of the latter superior to those of the former? No; we daily see men of equal powers, equal information, and, to all appearance, equal sincerity, who, according as they belong to one or the other religious creed, pronounce the same doctrine credible or incredible, divested of all difficulty, or surrounded by utter impossibilities. Yet these same persons, who differ so widely respecting the blessed Eucharist, are perfectly agreed on other subjects infinitely more difficult of comprehension. For instance, Catholics and Protestants equally profess their firm belief that the infant in the stable of Bethlehem was not, what he appeared to be, a mere helpless infant, subject to all the wants, necessities and infirmities of other children, but that he was, moreover, the Eternal God, the Almighty Creator, the Supreme Lord and Ruler of heaven and earth. Nay, what is still more striking, both parties profess to believe in the existence and attributes of an eternal, self-existent, almighty, all-wise, omniscient and omnipresent God. What so incomprehensible as this mystery! No other being can exist without God, God himself exists without a

creator. Whilst the powers of other beings, however extensive, are still limited, those of God are without bounds. He can create and destroy worlds at pleasure; adorn them, instantly and without effort, with all that is beautiful in form and wonderful in construction; people them with inhabitants graduating in magnitude and perfection from the invisible insect to the enormous elephant; from the most inert of worms to the most active of the intellectual species. He extends through all space, is wholly and equally present in every region; sees all things, knows all things, past, present and to come; is as perfectly cognizant of the events which took place, six thousand years ago, as of those which are now passing; could trace, with equal certainty and precision, the devious flight of every little bird that inhabited paradise, and of every night comet that has ranged for thousands of years the boundless fields of space. Did he begin the works of his vast creation at any given period of time? Then had a whole eternity preceded creation, during which none but God existed. Did he create from all eternity? Then created things are like himself eternal. O abyss of mystery, in which the miserable faculties of man are lost! O dark and perilous path, where precipice follows precipice, and the dizzy mind seems perpetually trembling on the brink of infidelity!

What is the mystery of the Eucharist compared with this! That awful and incomprehensible Being, whom we believe to have been born an infant in a stable, and to have



died as a malefactor on a cross, we are told is present under another disguise, to complete the work of mercy and love, which suggested his first concealment. This is the Eucharistic mystery. Nor, shall I dare to say, that the Almighty Creator cannot be present, but I must behold him? shall I presume to assert that he who gave himself for me a bloody victim, cannot or will not give himself for me a mystic sacrifice? shall I dare to say that he cannot, or that he will not, spiritually and sacramentally unite himself to me, who united into one person the divine and human nature for my sake? after seeing the world he has created out of nothing, can I question his power? after believing that he died for me on the cross, can I doubt his love?

In fact, many Protestants, and, amongst others, the celebrated divines of Oxford, believe that Christ is present in the sacrament, and is verily and indeed received by the communicant. In this they find no difficulty. They acknowledge that Jesus Christ can be present with his sacred humanity, without being perceptible to the senses. Their sole difficulty rests in what is termed *Transubstantiation*, a doctrine which asserts that, after the words of consecration, a change is wrought in the consecrated elements—that the substance or essence of the bread and wine is no longer there—but that, instead of that substance or essence, is the substance or essence of the body and blood of Christ—not in their usual state, but in a supernatural and unusual manner, suited to the nature of a sacrament.

Here, again, the Protestant's belief is inconsistent. He admits the greater mystery and rejects the less. He admits that Christ can be present, though only bread appears, and he denies that the bread can be absent when its usual appearance or properties are present. Is it more easy

to comprehend how a real human body can be present under no form whatever, than under the forms of bread and wine? If Christ could assume an external appearance, so different from his own, that his familiar disciples, on their way to Emmaus, (Luke xxiv.) could not discover him either by his form, his manner, or his voice; if, whilst he broke the mystic bread, he could again assume his real shape, and then "vanish out of their sight," rendering wholly invisible the body which they had just partaken of solid food, why should the Protestant assert that he cannot assume still other forms, and conceal himself beneath appearances, which usually accompany bread and wine? The infidel is inconsistent, who says that he will believe no mysteries, for nature is as full of mysteries as religion; but the Protestant is doubly inconsistent, who acknowledges that in religion, as in nature, mysteries must be believed, yet rejects the lesser mystery of Transubstantiation, whilst he admits the greater mystery of the Real Presence.

It would be useless, in the small space allowed me in this Lecture, to undertake to demonstrate to Protestants that the Catholic doctrine of the Eucharist is true, and their own opinions false. How should I proceed? Should I prove that the words of Scripture, taken in their literal and obvious sense, prove the mystery? They answer that, because they do prove the mystery, if taken literally, they *must* be understood figuratively. Should I show that the universal tradition of the Christian Church, both Catholic and heterodox, till the sixteenth century, attests the truth of the Catholic doctrine? They reply, that they can admit no authority which is not drawn directly from the Scripture. Hence, though volume upon volume has been written, proving in the clearest manner, that the

Catholic doctrine is alone consistent with the obvious meaning of the sacred text, and that it has been the doctrine of all Christendom for fifteen centuries, and of the vast majority of it till the present day, few Protestants have been convinced,—because, in fact, they have closed against themselves almost every avenue that could lead to conviction. I shall, therefore, confine myself in this short sketch to a brief exposition of the Catholic doctrine, and to a general description of the grounds on which that doctrine rests. Those who are anxious to discover the truth will thus be put in the way of finding it; and upon others it is useless to waste time and argument.

We have seen in the preceding Lectures, that from the beginning of the world, God has condescended to reveal the manner in which he was pleased to be publicly worshipped, which, till the coming of Christ, was indisputably by sacrifice. We find the first born children of Adam offering sacrifice, one the bloody sacrifice of slaughtered animals, the other the unbloody sacrifice of the fruits of the earth. We find the patriarchs Abraham, Isaac and Jacob, continuing to worship God in the same manner, and when their descendants became a nation, we find God himself prescribing, with extraordinary precision, all the forms and ceremonies with which this exclusive worship of sacrifice was to be accompanied. Even before the Israelites had reached the promised land, and immediately after the delivery of the Ten Commandments, they were commanded to offer sacrifice. “You shall not make gods of silver; nor shall you make to yourselves gods of gold. You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to

thee and bless thee. If you make an altar of stones, thou shalt not build it of hewn stones: for if thou lift a tool upon it, it shall be defiled.” (Exod. xx. 23, *et seq.*) As the whole nation was at that time living in tents, and continually on the move, a tent or tabernacle was commanded to be made of great magnitude and extraordinary richness, as a moveable temple. In the utmost recesses of this tent was preserved the *Ark of the Covenant*, and in the other compartment the altar of incense, &c., whilst in the front of the tent was erected the golden altar of holocausts. The order of sacrifice is thus described in the first chapter of the book of Leviticus:—“And the Lord called Moses and spoke to him from the tabernacle of the testimony, saying: Speak to the children of Israel, and thou shalt say to them: the man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep; if his offering be a holocaust, and of the herd, he shall offer a male without blemish at the door of the testimony, to make the Lord favourable to him: and he shall put his hand upon the head of the victim, and it shall be acceptable and help to his expiation; and he shall immolate the calf before the Lord, and the priests of the sons of Aaron shall offer the blood thereof, pouring it round about the altar, which is before the door of the Tabernacle, and when they have slain the victim, they shall cut the joints into pieces and shall put fire on the altar, having before laid in order a pile of wood; and they shall lay the parts that are cut out in order thereupon, to wit, the head and all things that cleave to the liver, the entrails and feet being washed with water; and the priest shall burn them upon the altar for a holocaust and a sweet savour before the Lord.”



This altar is the general description of the sacrifices of animals or bloody sacrifices of the Jews. The ceremonial varied in certain particulars, according to the intention for which the sacrifice was offered. In the sacrifice of holocaust here described, which was designed simply as a solemn act of divine homage, in testimony of the supreme dominion of God over all creatures, the whole victim was consumed by fire, as the name *holocaust* implies.

In the pacific sacrifice, which was offered in thanksgiving for some benefit received, to obtain some new favour, or in fulfillment of some vow, the fat only, and certain portions of the entrails, were burnt upon the altar; the breast and right shoulder being reserved to the priest, and the remainder to the person who offered the sacrifice. No stated time or particular description of animal was prescribed for this oblation. It was only required that the animal, whatever it was, should be without defect.

In sacrifices for sin, before the priest poured the blood of the victim about the altar, he dipped his finger in it and touched therewith the four horns of the altar. Of these sacrifices the offerers, as being in sin, did not partake;—all the parts, not prescribed by the ceremonial to be burnt on the altar, fell to the lot of the priests. When the priest offered sacrifice for his own transgressions, he sprinkled the blood of the victim seven times before the veil of the sanctuary, and poured the remainder at the foot of the altar of holocausts. (Levit. iv. *et seq.*)

Another kind of sacrifice, not less common than that of animals, was the oblation of flour and wheaten cakes. "When any one," says the Almighty, "shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour, and he shall pour oil upon it and put frankincense, and shall bring it to the sons of Aaron the

priests: and one of them shall take a handful of the flour and oil, and all the frankincense, and shall put it as a memorial upon the altar, for a most sweet savour to the Lord. And the remainder of the sacrifice shall be Aaron's and his sons', holy of holies of the offerings of the Lord." (Levit. ii.)

One sacrifice was prescribed to be offered daily, which comprised both the bloody and unbloody form. "This," said the Lord, "is what thou shalt sacrifice upon the altar: two lambs of a year old continually, one lamb in the morning and another in the evening. With one lamb a tenth part of flour tempered with beaten oil of the fourth part of a *hin*, and wine for libation of the same measure; and the other lamb thou shalt offer in the evening," &c. (Exod. xxix. 38, *et seq.*)

When after about four hundred and fifty years, the august temple of Solomon was consecrated, "The king and all Israel with him offered victims before the Lord. And Solomon slew victims of peace offering, which he sacrificed to the Lord, two and twenty thousand oxen and a hundred and twenty thousand sheep; so the king and the children of Israel dedicated the temple of the Lord." (3d *alias* 1st Kings viii. 62-3.)

It is probable that all these sacrifices were accompanied with prayer, either mental or vocal. In some cases it is prescribed that the priest shall pray for the offerer of the victim: "He shall pray for him and for his sin, and it shall be forgiven him." (Levit. iv. 35.) At the dedication of the temple, Solomon uttered a long prayer, which is given in the chapter already quoted; but there is no proof that any set form of supplication was prescribed in the oblation of sacrifice; so that, whatever effect was produced, whether in propitiating the Deity, in obtain-

ing the pardon of sin, or drawing down other blessings, it was owing mainly to the sacred oblation itself, not to the prayers with which it was accompanied.

Unbelievers have often ridiculed as absurd a form of divine worship which consisted in shedding the blood of innocent creatures, and in destroying the most valuable gifts of nature. Protestants might, with great consistency, join with them, and ask what could be the use of so many forms and ceremonies, which seem to have no immediate tendency to improve morality, and are often difficult of comprehension? It certainly may appear strange at first sight, that slaughtering and cutting to pieces a beautiful animal, burning its fat, and pouring its blood upon the altar, should be pleasing to a benevolent creator, and that the fumes ascending from such a butchery should be "a sweet odor to the Lord." But when we consider what was the meaning of these awful ceremonies, they assume a very different aspect. From the moment of our first parents' transgression there was no hope for their descendants, but in the sufferings and death of a future Redeemer. To Christ on the cross, so beautifully represented by the brazen serpent in the wilderness, all must turn their eyes who would be healed from the bite of the fiery serpent. It was, therefore, necessary that some religious rite should be established, emblematic of the future sufferings of the Redeemer; nor can we wonder that a form of worship which brought before the eyes of the divine Majesty the all-atoning sacrifice of his divine Son should be the most acceptable of all others. Such was undoubtedly the intention of the bloody sacrifices of the Jews. How strikingly did the innocent lamb, whose blood was sprinkled on the door-posts of the Israelites in Egypt, to save their first-born from the des-

trouying angel, and which was afterwards offered in daily sacrifice, prefigure the "Lamb of God" who was to take away the sins of the world, and rescue the whole human race from destruction! But what did the other oblation prefigure, viz. that of flour and wine, which accompanied the sacrifice of the lamb? This oblation, so common under the Levitical law, must have prefigured something. As the bloody sacrifices prefigured the bloody sacrifice of Christ, we may expect from analogy that the unbloody sacrifice of flour and wine prefigured some unbloody sacrifice; and as it was regularly united with the sacrifice of the lamb, making as it were one sacrifice with it, we may reasonably expect that it refers to some sacrifice of an unbloody nature, connected with the bloody sacrifice of Christ, and forming with it but one and the same oblation.

According to the doctrine of the Catholic Church, which I shall now proceed to explain, the unbloody sacrifices of the Jews prefigured the Eucharistic sacrifice of the Christian Church, as the bloody sacrifices prefigured the Redeemer's death. It is certain that, by his death, Jesus Christ paid the ransom of the whole human race, and, as St. Paul expresses it, "by one oblation perfected for ever them that are sanctified," (Heb. x. 14.) "and being consummated He became to all that obey him the cause of eternal salvation." (v. 9.) Hence, it was useless that the bloody sacrifice of Jesus Christ, like those of the Jewish law, should be continually repeated. But as, during the existence of the Jewish law, their bloody sacrifices *were* daily repeated, and this by the express command of the Almighty, though they could not, of their own efficacy, take away sin, so, after the abolition of the Mosaic dispensation, it was expedient that a sacrifice should be



established which should derive its efficacy from the same all-atoning sacrifice of Christ, and furnish mankind with a daily and most acceptable public worship till the end of time. Indeed, analogy would lead us to expect that, as God, before the coming of Christ, had always chosen to be worshipped by sacrifice, though only the future sacrifice of Christ could, of itself, take away sin, so would he continue to be worshipped by sacrifice after that great event had taken place; for as faith in that great atonement was the source of justification to the Jews, so it is also to Christians; and, therefore, there is the same necessity for sacrifice to commemorate it when past, as to prefigure it when yet to come.

Nothing can be so groundless or so inconsistent as the reasoning of those modern sectaries who pretend that the Eucharistic sacrifice derogates from the all-atoning merits of Christ. For if baptism, or faith, or whatever other condition they require for salvation, does not derogate from the merits of Christ, how can Christ himself be said to derogate from them, in commemorating and perpetuating his own bloody sacrifice? If he does not derogate from his own merits, by "ever living to make intercession for us," (Heb. vii. 25) why should he be thought to derogate from them by employing the commemoration of his passion as the means of his intercession? In fact, the divine Redeemer, by his death on the cross, paid the ransom of our captivity, and entitled us to liberation; but he did not actually set us free. Certain formalities were required to be complied with before our prison doors could be opened and our chains broken. We required to be marked as his purchase by the covenant of baptism, and clothed with his uniform of Faith, Hope and Charity. And as, when actually liberated, we were still weak and

feeble, as the poison introduced into our system by the fruit of the forbidden tree still rankled in our veins, it became necessary that the fruit of the tree of life, even that of the cross, should supply an antidote, and restore our whole nature to its primitive soundness. This was what the divine Redeemer accomplished in the establishment of the Christian sacrifice. He had assumed the disguise of a mere man, yea of a worm and no man, a malefactor and companion of thieves and murderers, that he might be able to offer a bloody sacrifice for us; and as this did not satisfy his love, nor provide sufficiently for our wants, he assumed other disguise, that of an unbloody victim, that he might plead the more powerfully on our behalf, sanctify our souls to an ineffable union with himself, and furnish to all future ages a form of worship, as superior to that of the old law as the substance is superior to the shadow, and as Jesus Christ himself is superior to the victims which prefigured him.

In this manner, all is satisfactorily accomplished, which the Mosaic law foreshowed. The Redeemer, shedding his blood on the altar of the cross, solves the mystery of the innocent animals which daily bled in the temple of Jerusalem; whilst the Eucharistic victim, "the lamb standing as it were slain," (Rev. v. 6) on the Christian altar, under the mystic forms of bread and wine, explains why the ancient sacrifice of flour and wine should accompany, and vie in sanctity and efficacy with, the bloody victims. Thus also is accomplished the mysterious prediction of the Psalmist, that Christ would be a priest forever according to the order of Melchisedec; for as Melchisedec, the king of Salem, being "priest of the Most High God," offered sacrifice in bread and wine, so Jesus Christ, the king of the heavenly Jerusalem, having an eternal

priesthood of the same order, offers forever a far more precious sacrifice, under the same mystic forms. Thus, also, we see why, under the old law, all who partook of the sacrifices were required to be free from all uncleanness; for they represented those of whom St. Paul speaks when he says—"Wherefore let a man prove himself, and so let them eat of that bread and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." (1 Cor. xi. 29.) Thus is reconciled the apparent contradiction in the epistle to the Hebrews, where the apostle says, at one time, that Christ "needed not to offer himself often," (Heb. ix. 25) and at another, that we Christians "have an altar, whereof they have no power to eat who serve the tabernacle." (Heb. xiii. 10.) For, in the former passage, he speaks of the bloody sacrifice offered by Christ upon the cross, which need not and cannot be repeated; and in the latter, of that unbloody oblation in which he daily commemorates his bloody sacrifice to the end of time. Thus, in fine is fulfilled the beautiful figure supplied to us in the manna which nourished the ancient people of God in the desert. I am the bread of life," says Jesus Christ, "who came down from heaven; not as your fathers did eat manna in the desert and are dead; he that eateth this bread shall live for ever." (John vi.)

Behold my Christian Brethren, the simple, the sublime, the august, the consistent, the consoling doctrine of the Catholic Church, which many of you have so often heard misrepresented, ridiculed and blasphemed, by the fanatical, the thoughtless and the ignorant.

The Divine Word, in the depth of his wisdom and the excess of his goodness, assumed the form of man that he might die for us, and having

thus redeemed us, put on the form of earthly food, that he might become our daily sacrifice, by the oblation of which we might effectually propitiate God, and by partaking of which we might be united with himself, might be sanctified by his holiness, strengthened by his power and inflamed by his love; thus commencing on earth that happy and glorious relation, which will constitute our eternal beatitude in heaven. In this manner the Eucharistic sacrifice completes the great mystery of our redemption, crowns all the mercies of God to man, shows forth the divine goodness in the most affecting light, supplies to man an inexhaustible source of grace and consolation, and requires from all mankind the warmest acknowledgments and most fervent gratitude.

But are there, then, any proofs that the Christian Church indeed possesses such a sacrifice? Yes, my Christian Brethren, proofs so strong as to amount to absolute demonstration. To draw them out in all their force, in the short space allowed me, is impossible. I can merely glance at and enumerate some of them. Even in this state, they will be sufficient to awaken serious reflections, and to stimulate to farther enquiry, the faithful and disinterested followers of Christ.

In the first place, then, it is a fact which admits of no dispute, that the whole Catholic Church, in the four quarters of the globe, professes, at this day, to offer up to God, in the Mass, "a true, proper and propitiatory sacrifice for the living and the dead." (Council of Trent.) She professes that in this sacrifice the divine Redeemer offers himself, through the ministry of his lawfully ordained priests, as a victim of propitiation, to his eternal Father,—thus renewing, in an unbloody manner, the sacrifice of the cross, and completing the mystery of our redemption, by a



sacramental union with his children.

2d. It is equally certain, that the whole schismatical Greek Church, situated in the Grecian provinces and throughout the vast empire of Russia, as well as every single individual of every ancient sect scattered through the continents of Asia and Africa, believe in, and worship God by, the very same adorable sacrifice as the Catholic Church; so that on this subject, there is not the slightest difference between her and these separated churches. Is it possible that churches, which have been separated from each other for so many ages should all agree in this doctrine, if it were not the primitive and original doctrine of Christ? That the same was the belief of all England from the period of its conversion in the sixth century, till the Reformation in the sixteenth, is matter of equal notoriety. Our most ancient churches still exhibit the marks where once the altar stood, where the wine and water used in the sacrifice were placed, where the officiants sat, and where the communicants received the bread of life. Are we lightly to assert that all our Christian ancestors for a thousand years worshipped God by a false and idolatrous ceremonial?

3d. The Oxford theologians, in their *Tracts for the Times*, (Vol. II. No. 63,) acknowledge that the ancient liturgies, used in all the Christian churches, prove the Eucharist to have been universally considered as a true sacrifice from at least the middle of the fifth century, and probably from a much earlier period,—the said liturgies being believed to be of apostolical origin.

4th. The learned Protestant editor of Irenæus, Dr. Grabe, in his comment on a striking passage of this early Father, makes the following candid avowal:—"It is certain that Irenæus and all the Fathers, either contemporary with the apostles

or their immediate successors, whose writings are still extant, considered the Blessed Eucharist to be the sacrifice of the new law, and offered bread and wine on the altar as sacred oblations to God the Father; and that this was not the private opinion of any particular church or teacher, but the public doctrine and practice of the Universal Church, which she received from the apostles and they from Christ, is expressly shown in this place by Irenæus, and before him by Justin Martyr and Clement of Rome."

He accordingly expresses deep regret that the Protestant sects should have abolished the great Christian sacrifice, and strongly recommends its restoration! Is it likely that these learned divines would, without necessity, make an avowal so favorable to the Catholic Church and so fatal to the Reformation, if they did not feel themselves compelled to do it by the irresistible force of evidence?

I say so fatal to the Reformation; for if Christ appointed sacrifice as the true worship of God in the new law the abolition of sacrifice is an abolition of the true worship of God. It is literally overthrowing the altar of God and consigning his temple to the abomination of desolation.

But did these ancient churches, who believed in the Christian sacrifice, believe also that the victim offered is no other than Jesus Christ himself, concealed beneath the appearances of bread and wine.

In the first place, it is certain that the whole Catholic Church, the Greek schismatical church, and the various oriental sects, some of which have had no connection with the Catholic Church since the fifth century, believe, without the smallest shade of difference, that the Eucharistic sacrifice is not a sacrifice of bread and wine, but of Jesus Christ himself under these external forms. Such is the present belief of all these different churches, constituting a vast

majority of the Christian world.

We may here fairly adopt the words of the Oxford divines, in the tract above quoted, and infer, that—*“a coincidence of this kind, between the most solemn religious rites of two churches which have, for one thousand three hundred and eighty-three years, avoided all communion with each other, of course proves the parts which coincide to be more than one thousand three hundred and eighty-three years old.”*

Therefore, it is evident that what the Catholic Church now holds respecting the substance of the Eucharistic sacrifice, was held by all Christians from the middle of the fifth century till the Reformation, in the sixteenth.

Can we carry the belief still higher?

The Oxford divines, in the same tract, whilst they carry up to the middle of the fifth century, all the existing ancient liturgies, allow that they are evidently, as to their substance, of much higher antiquity, and probably apostolical.

Now, it is evident, that if, in the middle of the fifth century, it was the general belief that these liturgies were of apostolic origin, we may be quite sure that they were at that time, at least some centuries old. The liturgy now used by the Established Church in England was originally compiled in the reigns of Edward the 6th and Elizabeth, viz: about three centuries ago. Should any one attempt to give it a more remote origin, ascribing it, for instance, to the reign of Henry the 5th, the imposture must utterly fail; as not a single person of the slightest information could be ignorant of its posterior date. In like manner, if in the fifth century, abounding as it did with men of profound learning any one had attempted to establish a belief that the liturgies used in the different churches were of apostolical origin, when in reality they were

then recently established in the place of some more ancient form, such attempt must have been altogether vain. We may be, therefore, absolutely certain, that these liturgies date their origin far beyond the fifth century. But again, we find the Fathers of the second and third centuries, ascribing these liturgies to the times of the apostles, a period which was nearer to them than we are to the reign of Elizabeth. Thus Irenæus, who was almost contemporary with St. John, having been a disciple of that apostle, asserts that the mode of celebrating the Eucharistic sacrifice was taught by Jesus Christ himself and received from his apostles. Hence, the bishop of Strasbourg, in his *Amicable Discussion*, where this subject is treated at great length, fairly concludes, that, *“as a matter of history, it is beyond dispute that the liturgies were instituted by the apostles.”*

Every one is, or easily may be, acquainted with the Roman liturgy, which is used in this country and in all the western churches united with the Roman See. It is translated into English in several editions of the *Missal for the Use of the Laity*. Of its doctrine, respecting the blessed Eucharist, no doubt can be entertained. It clearly teaches that, in the Eucharistic sacrifice, the bread and wine are *changed*, and become the body and blood of Jesus Christ. In other words, it attests the belief of all the Latin Churches in the Real Presence and Transubstantiation.—Hence, the Church of England, when she altered her faith on these heads was obliged to alter her liturgy. Let us see how the other apostolical liturgies agree with the Roman.

In the ancient liturgy used by the western Greeks, also by the Bulgarians, Russians, and Muscovites, as well as by all the modern Melchite Christians, whether subject to the patriarch of Alexandria resident at Cairo, or to the patriarch of Jerusa-



lem, or to the patriarch of Antioch residing at Damascus, the priest, holding the consecrated bread in his hand, makes this profession of faith: "*I believe, O Lord, and I do confess that thou art Christ the Son of the living God, who camest into the world to save sinners. of whom I am the chief. Make me partaker of thy mystical supper; for I will not reveal the mystery to thy enemies, and I will not give thee a treacherous kiss like Judas, but like the good thief, I confess what thou art; remember me, O Lord in thy kingdom,*" &c. When the priest presents the chalice to the deacon, the latter says, "*I come to the immortal king; I believe, Lord, and I do confess that thou art Christ the son of the living God.*" The priest says, "*Thou O Deacon [N.] the servant of God, receivest the holy body and precious blood of Christ, for the remission of sins and eternal life.*" The deacon, going to communicate the people, says "*Draw near with faith and in the fear of God.*" The choir answers, "*Amen, amen, amen; Blessed be he who cometh in the name of the Lord.*" The communicant says, "*I believe, O Lord, and confess that thou art in truth the Son of the living God.*" Then the deacon says to him, "*Servant of God, receive the most holy body and precious blood of our Saviour Jesus Christ.*"

In the liturgy of St. Mark, used not only by the Catholics, but by the Jacobite Copts, who have been separated from the Catholic Church above twelve centuries, the priest, before he communicates, makes the following profession of faith: "This is the holy body and the pure and precious blood of Jesus Christ the Son of God. This is in truth the body and blood of Emanuel our God: Amen. I believe, I believe, I believe, and I confess to the last breath of my life, that this is the life-giving body of thine only begotten Son, our Lord God and Sa-

viour Jesus Christ. He received it from the Lady of us all, from the pure and holy Mary, mother of God, and made it one with his divinity, without any comixture, confusion or alteration of the divinity—I believe this to be so in truth."

The same is the language of all the apostolic liturgies. All agree in these points, that the Eucharistic oblation is the sacrifice of the new law, and constitutes the essence of Christian worship; that it is not a sacrifice of bread and wine, but of Jesus Christ himself, who is *present* on the altar in virtue of the words of consecration, which operate a real and substantial *change* in the elements.

But the words of the liturgies are not the only part to which attention is due. The ceremonial itself, which accompanies the words, conveys the same doctrines in a still more striking manner. Catholics easily understand the force of this remark. For Protestants some explanation may be required. You have, most of you, my Protestant brethren, been present at High Mass, and have been struck by a ceremonial so totally different from any thing you meet with in your churches or chapels. The greater part of this ceremonial must have been unintelligible to you in the detail; but all of you who have had a liberal education, or who have read with attention the book of Leviticus, must have recognized at once the nature of the act that was performing. You saw that it was the solemn and mysterious rite of sacrifice. A slight explanation of the ceremonial would have pointed out to you the nature of the victim offered. You may not have observed, that, up to a certain part of the service, the priest never kneels, (unless there be a tabernacle on the altar, in which the blessed sacrament is actually kept), but only bows towards the altar. At last a bell rings to

give notice that the consecration is about to take place; a silence ensues; the awful words are pronounced by the priest in a low voice, and immediately he kneels down; then raising the sacred bread on high, all the people kneeling bow down their heads. From this time till after the communion, the genuflexions of the priest and his attendants are incessant. Does he touch the sacred host? he previously kneels down; does he uncover the consecrated chalice? he first makes a genuflection. In the meantime the people all kneel or stand. No one sits down till the priest has received both the sacred bread and chalice. What does all this imply? Clearly that, till the consecration, there are only common bread and wine on the altar; but that, after the consecration, Jesus Christ is believed to be present there—the inward substance of the consecrated elements being changed, their appearance continuing the same.

The very same kind of ceremonial is prescribed in all the ancient liturgies. In all of them is clearly bespoken the act of sacrifice: in all of them the ceremonial changes its character the moment the words of consecration are pronounced. Then, it is true, the oriental priest does not kneel down as the Latin ceremonial prescribes, but, retiring back from the altar, as if overwhelmed with awe, he bows down repeatedly almost to the ground, whilst the people are not merely kneeling but prostrate. Again the ceremonial alters, after the sacred elements are consumed.

Such, my Christian Brethren, was the manner in which Christians of every denomination for fifteen hundred years worshipped God, and in which all, except Protestants, continue to worship him at the present day. Had you lived in the beginning of the fourth century, you would have found these sacred rites in the

Constantinian Basilicks at Rome—you would have found them at Alexandria, at Antioch, at Jerusalem, and in the remotest regions of the east.—Had you lived in the third and second centuries, you would have found them in those vast subterraneous retreats, to which the early Christians fled in the days of persecution, as is sufficiently attested by the altars and other monuments still standing in the Roman catacombs, so that the prophecy of Malachi has been literally fulfilled, “From the raising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean offering; for my name is great among the Gentiles, saith the Lord of hosts.” (Malachi i. 11.)

When I say that you would have found these sacred rites in the Christian oratories, I allude to such of you as are Catholics; for you, my Protestant brethren, would have been excluded from the Christian assemblies; for, in those early times, the discipline of the secret was in force, which not only forbade any unbeliever or uninitiated person to be present at the sacrifice, but prohibited its forms being committed to writing, or its mysteries being even orally communicated to catechumens, till after they had made their profession of faith, and taken upon themselves the solemn engagements of baptism. Hence you will have noticed, that in one of the Greek liturgies, which I have quoted, the priest, before he receives the sacred host, solemnly promises to God that “he will not reveal the mystery to His enemies.”—This extreme secrecy, and the vague rumours of the sacrifice and repast used by the early Christians in their assemblies, caused the latter to be accused, as we learn from the Fathers of the second and third centuries, of murdering an infant and feasting on its body and blood,—a



calumny to which they submitted, rather than reveal the awful secret of the Eucharistic mystery. Some even suffered death rather than divulge it. Why so? Clearly because, had it been made public, the same blasphemous ridicule would have been poured upon it by the pagans of those times, as is done at this day by some ignorant or unreflecting Protestants.

But I fancy I hear some of you say, that you want proofs from scripture, and that you will not be content with any other. But what if the sacred writers foresaw and acted upon the prudent reserve afterwards universally adopted? They did act upon it, to a certain degree, is evident. The extremely brief accounts given of the Institution by the three evangelists, the entire omission of it by St. John, except in his sixth chapter, where it is merely promised; the cursory reference to it in the Acts of the Apostles, under the concealed terms of "the breaking of bread," the obscure allusions to it by St. Paul in his epistle to the half-converted Hebrews, (Heb. v. 11, *et seq.*) and indeed every where, except in his epistle to the initiated Corinthians, prove clearly that the inspired writers spoke with studied reserve on this awful subject.

But what they did speak is wholly in favour of the Catholic doctrine. All Protestants admit (for it is impossible to deny it), that the scriptures, as literally explained, are clearly in our favour, and clearly against themselves. Our Saviour says in the scripture, "This is my body." The Catholic Church assents, and says, "It is his body." Most of the Protestant sects dissent, and say, "It is not his body; it is only a figure of it." Our Saviour says, in St. John, "My flesh is meat indeed, and my blood is drink indeed." We say the

same; but the Protestant says, "His flesh is not meat indeed, except inasmuch as he is the object of our faith." St. Paul says, that "Whoever eateth and drinketh judgment to himself, not discerning the body of the Lord." We say the same; but Protestants say, "It is impossible to discern what is not there." St. Paul says, "We have an altar," (Heb. xiii.) (and consequently a sacrifice; for one implies the other) and that "the chalice of benediction which we bless is the communion of the blood of Christ, and the bread which we break the partaking of the body of the Lord." (1 Cor. xi.) We say the same;—but most Protestants deny both the sacrifice and the victim.

It is for modern innovators to show that the literal sense of scripture is to be abandoned, and a figurative one preferred. In their favour they have their own private judgment, at the end of eighteen centuries, but against them they have the apostolical liturgies and the universal belief and practice of the Christian world from the very days of the apostles. If their explanation is right, all Christendom was wrong from the beginning. But if their explanation is erroneous, the true worship of God is abolished amongst them, the channel by which the merits of Christ were to be conveyed to their souls, is cut off,—they can "have no life in them," because they cannot "eat the flesh of the son of man and drink his blood;" or if, eating and drinking, they believe erroneously concerning this mystery, they "eat and drink judgment to themselves, not discerning the body of the Lord." Oh, that God would, in his tender mercy, open the eyes of his erring children, and, seating them once more as guests at his heavenly table, prepare them for future thrones of glory in his Eternal Kingdom. AMEN.

# HISTORY OF THE LIFE OF OUR LORD JESUS CHRIST, FROM HIS INCARNATION TO HIS ASCENSION ;

FROM THE FRENCH OF FATHER DE LIGNY,

BY THE REV. CHARLES CONSTANTINE PISE, D.D.

## CHAPTER III.

*Death of Joseph.—Birth of Christ.—His Circumcision.—His Genealogy.*

MARY, his mother, having espoused Joseph, found herself with child, by the power of the Holy Ghost, without any commerce between themselves. As Joseph\* was a just man,† and did not wish to expose her, he thought of putting her away privately. But while he entertained this thought, the angel of the Lord appeared to him in his sleep, saying: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived within her

is of the Holy Ghost, ‡and she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

This supernatural conception had been foretold. Little as Joseph

that in confronting them, if I may dare use this term, with what he perceived, he would not have known what to believe, and what not to believe. He sought therefore, to reconcile both, by separating from her on account of the appearance of guilt, and saving her honour on account of his conviction of her virtue, which was strong enough to subsist in his mind in spite of such appearance.

‡ All that God does exteriorly is common to the three Divine Persons: yet the incarnation is appropriated to the Holy Ghost, because it is a work of love and bounty.

The Holy Ghost must not, however, be styled the father of Jesus Christ: because in forming his body, he furnished nothing of his own substance. There was, in this work, no new creation. All the matter which served to form the body of Jesus Christ, was extracted from the blood of Mary; for which reason it is true to say, that she contributed more than any other mother, to the formation of the body of her son.

Mary cannot be called the father of Jesus Christ, of whom she certainly is the mother, because the parcel of her blood, out of which was formed the body of Christ was not a germ, and that parcel took the form of a human body, only by the supernatural operation of the Holy Ghost.

\* Mary had not informed him of what had occurred. There were two causes for her silence: first her confidence in God, in which she reposed, with entire security the care of her reputation. Secondly her prudence; as an event of this kind would not have been believed on her reporting it: in order that it should be credible, it was necessary for heaven to speak.

† If he had denounced her, it appears that he would not cease to have been just. But he preferred not to use the right which appearances gave him. He judged that in such circumstances, a mild and moderate proceeding would be preferable to rigorous justice. Moreover, the title of JUST which is given him by the Scriptures, does not signify only an *equitable* man, it expresses the assemblage of all virtues in a very excellent degree. There is another reason for his conduct alleged, which is more probable. The virtues of his incomparable wife possessed such unequivocal characters,



might have been versed in the sacred writings, he should not have been ignorant of it: and this knowledge apparently served to facilitate the belief of it. "Now all this was done that it might be fulfilled which the Lord spoke to the Prophet, saying: *behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is *God with us*." And Joseph rising from sleep, did as the angel had commanded him, and took into him his wife, and he knew her not, till she brought forth her first-born: and he called his name Jesus.

It was at Nazareth that Joseph had these misgivings, and the vision that dissipated them. Doubtless he did not think of quitting that city, which was his ordinary residence. But the Prophets had announced that Christ should be born in Bethlehem: and God who directs all things, even where he seems to act the least, obliged Joseph to depart with his wife, at the precise time when Mary was to bring into the world her son. The occasion of this journey was as follows:

God was not the natural father of Adam, although he produced him immediately by himself, because he did not produce him from his substance. Adam was not the father of Eve, although she was produced from his substance, because the rib of the first man, that was used to form the first woman, was not a human germ. It is thus that Jesus Christ, who, as God, has a father and not a mother, as man, has a mother and not a father. As God, he is begotten and not made (*genitum non factum*); and as man, he was made, and not—properly speaking—begotten. We should add that the body of Jesus Christ was not organized successively and by degrees, nor animated some time after the conception, as is the case with other children. Perfect organization, though in the usual littleness, animation and the hypostatic union of body and soul with the person of the Word, all was the work of one and the same instant, as we have remarked, the instant Mary consented.

There went out a decree from Cæsar Augustus, that the whole world should be enrolled.\* This enrolling was first made by Cyrenus the Conqueror of Syria. And all went to be enrolled, every one in his own city. And Joseph went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there her days were accomplished that she should be delivered. And she brought forth her first-born son,† and wrapt him up in swaddling clothes, and laid him in a manger, because there was no room for him in the Inn. And there was in the same country shepherds watching, and keeping the night-watches over the flock.‡ And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: fear not; for behold I bring you good tidings of great joy that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David, and this shall be a sign unto you; you shall find the infant wrapped in swaddling clothes

\* That is to say, all the subjects of the Roman Empire. The Romans called themselves the masters of the world, although their Empire, in its greatest extent, never equalled as much as the fourth part of the habitable globe. It is true, the portion they occupied formed the greater part of the world then known.

† And, at the same time, his only son. For, to be styled *first-born*, it is sufficient, especially in scriptural language, that he should not be preceded by any other. It is thus that he is styled by St. John *the only son of the Father*, and by St. Paul *the first-born*. (Heb. 1.)

‡ This was on the 25th of December: but the winters of Palestine are much less severe than ours.

and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory be to God in the highest, and on earth peace to men of good will.

And it came to pass after the angels departed from them into heaven, the shepherds said to one another: let us go over to Bethlehem, and let us see this word that is come to pass which the Lord has showed to us. And they came with haste, and they found Mary and Joseph, and the infant lying in the manger. And seeing they understood of the word that had been spoken to them concerning the child. And all that heard wondered; and at these things that was told them by the shepherds. But Mary kept all these words pondering them in her heart. And the shepherds returned glorifying and praising God for all the things they had heard and seen, as it was told unto them.

And after eight days was accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.\* We place here the gene-

\* No one is ignorant that this word in Hebrew means Saviour. We will not dilate on the properties of this name, at which every knee must bend in heaven, on earth, and in hell; but will merely remark, that being the name proper to Jesus Christ, it has given room for the objection, that Jesus Christ was not called Emmanuel, as the Prophet Isaiah foretold he should be. All the enemies of religion,—Jews, pagans, and ancient heretics, have reproached us with this apparent contradiction; and yet nothing can be more easily explained. The name of Emmanuel was foretold, not that it was to be the proper name of Christ, but as signification of what Christ was to be. And, in effect, as he is at the same time, God and man, and has conversed with men, he has truly been *God with us*. In the same manner, Isaiah declares that he shall be called *Admirable, Counsellor, God the Strong, Prince of Peace, Father of the future World*. Not, however, meaning that any of these titles should be his proper

alogy of the Saviour, as given by St. Mathew and St. Luke. The former having principally in view to exhibit the accomplishment of the prophecies in the person of Jesus Christ, begins\* by calling him the “son of David, who was the son of Abraham.” Because these two patriarchs had received the special promise that the Messiah should be born of their blood. Then, running through all the degrees, “Abraham,” he writes “begot Isaac, Isaac begot Jacob, Jacob begot Juda and his brethren. Juda begot Phares of Thamar and Zara, Phares begot Esron, Esron, begot Aram, Aram begot Aminadab, Aminadab begot Naason, Naason begot Salmon, Salmon begot Booz of Rahab, Booz begot Obed of Ruth, Obed begot Jesse, Jesse begot David the king. David the king begot Solomon of her who had been the wife of Urias. And Solomon begot Roboam, and Roboam begot Abia, and Abia begot Asa, and Asa begot Josophat, and Josophat begot Joram, and Joram begot Ozias,\* and Ozies begot Joatham, and Joatham begot Achaz, and Achaz begot Ezechias, and Ezechias begot Manasses, and Manasses begot Amon, and Amon Josias; and Josias begot Zecharias and his brethren in the transmigration of Babylon; and after the

name; but that it should be all that these titles signify, and that there will be none that will not be peculiar to him.

\* Three are omitted: Ochosias, Jonas and Amasias. The mixture of the blood of David with that of Achab, is the cause of it. God had declared to Achab, that in punishment of his impieties and crimes, he would exterminate his race. He had promised David that his race would subsist forever, and that it would reign during many centuries. We here see the accomplishment of the promise and the menace. The blood of David is perpetual, and continues to reign in Juda. But the three kings of Juda, the descendants of Achab by Athalie his daughter, the wife of Joram, are suppressed in the list of kings, and by this suppression fall under the proscription which befell the impious Achab.



transmigration of Babylon, Zecharias begot Salathiel, and Salathiel begot Zerobabel, and Zerobabel begot Abiud, and Abiud begot Eliacim and Aliachim begot Azor, and Azor begot Sadoc, and Sadoc begot Achim, and Achim begot Eliud, and Eliud begot Eleazar, and Eleazar begot Mathan, and Mathan begot Jacob,\* and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called CHRIST.

The genealogy given by St. Luke differs from this in many particulars. In the first place, it is traced in the reverse line from that of St. Mathew; and instead of being brought down from Abraham to Joseph and Christ, it mounts up from Jesus Christ and Joseph, not merely to Abraham, but even to Adam. The second difference is, that it makes Joseph descend from David, not through Solomon but Nathan, another son of David. The third is, that it makes Joseph

\* As Jesus Christ was the son of Mary and not of Joseph, we are tempted to enquire why the Evangelists have given the genealogy of Joseph and not of Mary. We may regard this difficulty as the rock on which have split all the interpreters who have attempted to explain it. Some having said nothing reasonable, and those who have been most reasonable, nothing certain. It is more than possible, that there was an understanding concerning the matter, at the time the Evangelists write. The Jews must have known clearly that he was the son of David. This knowledge was necessary then. When it ceased to be so, it perished. This must not surprise us. Nothing is useless in the Scripture. *I am the Lord thy God, who teach thee useful things*, (Isaiah XLVIII). But every thing is not equally useful for every period of time. It is sufficient that God gives the understanding of each text, at the time when it is useful. Thus, those who have preceded us have known many things, of which they who came after were ignorant. and those who will succeed us, will possess the intelligence of some things, which did not fall to the lot of their predecessors. Of this nature are several parts of the Apocalypse, which have reference to the latter days. Faith believes all; but the reason of the faithful Christian is content in knowing what God has placed within the reach of his knowledge.

not the son of Jacob, as St. Matthew affirms, but the Son of Heli,\* who was the son of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Heli, who was of Nagge, who was of Mahath, who was of Mathathias, who was of Simeï, who was of Joseph, who was of Juda, who was of Joanna, who was of Resa, who was of Zerobabel, who was of Salathiel, who was of Neri.† who

\* This third difference is the most embarrassing. However, though Joseph was truly the son of Jacob, he might be styled the son of Heli, for one of the following reasons. 1. By the title of adoption. 2. As the son of the widow of Heli, who was espoused in second marriage to Jacob, according to the disposition of the law, which obliged the brother or nearest relation to espouse the widow of a brother or a relative who had died without children: and the children born in this marriage were reputed as belonging to the deceased. 3. He might be called the son of Heli, in as much as he was his son-in-law. For, in this supposition, Heli is not different from Joachim, the father of the Blessed Virgin Mary. Of these explanations, the first is least followed; the second is the most ancient and authorised. St. Augustine, who had originally embraced the first, and to whom the third did not appear unacceptable, finally settled upon the second, as may be seen in his work of *Retraction*, lib. V. Chap. 7. The third has been adopted by many modern critics, and possesses this advantage, that it gives the genealogy of the B. V. Mary, and by this means, also, the genealogy of our Saviour, and his descent from David. All, however, are founded upon conjectures, and are left to the choice of the reader. What he is obliged to believe is, that the Evangelists do not contradict one another: and here there must be no difficulty. For, as the suppositions made to harmonize them, are all possible, it follows at least, that it cannot be proved that they are guilty of contradiction; and this is all that faith requires.

† St. Mathew says, that Jechonias was the father of Salathiel. But Salathiel might be called the son of Neri, either because he was his son-in-law, by his mother, the daughter of Neri, who had been espoused by Jechonias;—and this reconciles the apparent contradiction.

was of Melchi, who was of Addi, who was of Cosan, who was of Elmadan, who was of Her, who was of Josas, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Juda, who was of Jona, who was of Eliacim, who was of Melea, who was of Menna, who was of Mathata, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naason, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Juda, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarrig, who was of Ragen, who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of Lamech, who was of Methusalem, who was of Henoch, who was of

Jared, who was of Malaleel, who was of Cainan, who was of Enos, who was of Seth, who was of Adam who was of God."†

These genealogies were intended principally for the Jews, who would not recognize any Messiah but a descendant of David: and whatever difficulties may be found in them, it is certain, that Christ's descent from David has never been, nor can it ever be contested. For they who believed him to be simply the son of Joseph, could not dispute it: and they who believed him to be born of a virgin, could not doubt that he is all that the Prophets announced he was to be, all that the Evangelists declared him to be, and what he proclaimed himself to the world.

\* That is to say, who had God for the immediate author of his existence. We may remark here, that St. Luke, who uses the word *son*, in a sense different from that of the natural generation, authorises thereby, the different significations given to this term in our preceding notes.

## CHAPTER IV.

*Adoration of the Magi.—Purification.—Flight into Egypt.—Massacre of the Holy Innocents.—Return to Nazareth.—Jesus found in the Temple.*

ANOTHER sign, equally predicted, was to manifest him to the Gentiles. And this sign, whether it appeared at the moment of his birth, or preceded it some time, immediately pro-

duced its effect. For Jesus being born in Bethlehem of Juda, under the reign of Herod, behold wise men\* came from the East† to Jerusalem, saying: where is He who is

\* *Magi*.—This word is used by ancient writers to signify—1, magicians or enchanters. 2—The inhabitants of a certain part of Arabia called Magodia. 3—The wise men or philosophers of Persia, who were styled *Magi*, because in their philosophy was blended much of the science of astronomy, which the simplicity of the ancient people regarded as a kind of magic. The last signification is that which is attributed by common opinion, to the name of the *Magi* or wise men. The number of them who came to adore Christ is not expressed. Tradition has fixed it to three, in conse-

quence of the three gifts which they presented. Their being of royal character is not admitted by some interpreters. But it is the general opinion which commands respect for its antiquity. We must not, however, imagine that they were great and powerful monarchs; for there are regions of the world, in which, in order to have the title of king, it is necessary to hold a sovereignty of only two or three little towns.

† According to some, they came from Persia, which country lies directly eastward of Palestine. The name *Magi* tends to



born King of the Jews? We have seen his star\* in the East, and have come to adore him.

On hearing this, King Herod was troubled, and all Jerusalem with him. And having assembled the chief priests and scribes of the nation, he

enquired of them where Christ was to be born? But they said, in Bethlehem of Juda, as it was written by the Prophet: "And thou Bethlehem of Judea, art not the least among the towns of Judea, for, out of thee is to come forth he who is to govern my people Israel. Then Herod having called together secretly the wise men, enquired of them the time when the star first appeared, and sent them to Bethlehem, saying: go,\* enquire diligently of the child, and when you shall have found him, let me know, that I too, may go and adore him. Who having heard the king, went their way.

And lo! the star which they had seen in the East, again appeared, and going before them, stood at length, over the place, where the child was to be found. At the sight of the star, they rejoiced exceedingly, and entering the house,† they found

\* Herod reasoned in this manner: if the search be made in my name and by my people, a want of confidence might cause the child to be concealed; whereas, these good men from the east would not be mistrusted by any. This reasoning was subtle. But he did not reason, when he ordered the massacre of the innocents. For this massacre was useless, if the Messiah had not been born; but if born, God, who had promised him to the world, could not suffer him to be confounded in the general slaughter. When Herod was cunning, God laughed at his cunning: when he forgot his astuteness, God permitted him to commit, without any advantage to himself, a crime, which has made him the execration of all ages. Wise and powerful ones of the earth, how foolish, how rash are ye, when you dare to oppose the designs of the Divinity!

† Most of the ancients were of opinion that this was the stable. Others have thought that Mary had quitted so inconvenient a lodging, and had remained elsewhere. We are ignorant of the fact; but if we hold literally to the text, it would be difficult to believe that that which is styled simply a house could be taken for a stable.

confirm this opinion, which would have universally prevailed, if the distance of five hundred leagues by which the two countries are separated, did not give rise to a difficulty, which cannot be solved, if according to the received idea, they arrived at Bethlehem thirteen days after the birth of the Saviour. Their knowledge of Astronomy has caused others to believe that they came from Chaldea, a country abounding with astronomers, which is situated between the east and north of Judea. In fine, the nature of their gifts leads to the opinion that they came from Arabia, which is situated between the south and east of Judea, and not very far off: and this opinion is most generally followed.

\* There is nothing but conjecture with regard to the star that appeared to them, the part of the heavens where it was seen, and the manner in which it guided them on their way. The following is the most probable opinion: It was not a real star, but a meteor more brilliant than ordinary stars, since it was not dimmed by the light of day. They saw the star over Judea; for how would it have led them to think of the birth of the new king of the Jews, if it had appeared over the country they inhabited? nor could the prophecy, "a star shall spring from Jacob" have been fulfilled, had it appeared suddenly over Arabia. Placed over Judea, the star by its position alone, would serve for their guide, and it was not necessary that it should move, in order to know whither to bend their way. When they arrived in Jerusalem, they ceased to see it. If this was as is said, to try their faith, the principal intention was, to make known to the Jews, through the persons of the Magi, the birth of the Messiah, and to the Magi by means of the Jews, the place where the Messiah was to be born, and the agreement of the prophecy with the miraculous sign which had attracted them so far.

the child with Mary his mother,\* and falling down, they adored him,† and opening their treasures, they offered him their gifts, gold, frankincense, and myrrh,‡ and being admonished in their sleep not to return to Herod, they went back, by another road, to their native country.

Herod awaited their return, and, as he calculated upon them, it appears that he made no other enquiries. The day had now arrived when Mary was to be purified, according to the law of Moses.§ Je-

\* Joseph is not named; which makes it probable that he was absent. For when the shepherds came to the manger, and on other occasions when Joseph was present, the Evangelists make mention of him. They who wish to give a reason for every thing say, that God permitted him to be absent, that the wise men might not be induced to imagine that he was the father of Jesus Christ. This idea was entirely independent of his presence or absence: and the wise men must naturally have entertained it, unless they had received an express revelation that he was the son of a virgin.

† The Scriptures often use this term to signify the homage which was rendered to kings and personages of high estate. Here it is most commonly taken in the strict sense of adoration, literally understood, because there can be no doubt that the wise men were made acquainted, by a supernatural light, with the divinity of Christ.

‡ These gifts were mysterious. By gold, they recognized the royalty of Jesus Christ; by incense his divinity; by Myrrh, which was used in embalming dead bodies, his humanity. We imitate them, says a holy father, by offering to God the gold of charity, the incense of prayer, and the myrrh of mortification.

They were our first points: and the vocation of the Gentiles began with them. Hence the extraordinary joy and solemnity with which the feast of the Epiphany is celebrated.

§ We should remark here two different laws,—the one which obliged those who had been brought to bed, to go and be purified in the temple, after a certain

number of days; and the other which prescribed that the first male offspring should be offered to God. It is asked whether these two laws had reference to Jesus Christ and Mary? Christ who is God, was above all laws. But, because he voluntarily subjected himself to the Mosaic law, he could not, as the first-born, fail to observe this. The law of purification had for its object to expiate the legal impurity contracted by childbirth. Mary whose delivery was as pure as the rays of the sun, did not, therefore, fall under the law; but her perfect purity was an unknown mystery, and the time to reveal it, had not yet arrived. She should not, of consequence, dispense herself from the common obligation, without giving scandal. Besides, was it not an obligation of charity?

At that time, there was at Jerusalem a man named Simeon; a just man, fearing God, expecting the consolation of Israel, and the Holy Ghost was with him. And he had been assured by the Holy Ghost, that he should not die before he had seen Christ the Lord. And he came, by inspiration into the temple. And when the child Jesus was brought in by his parents, according to the custom of the law,\* he took him into his arms, and blessed God, saying: "Now dost thou dismiss thy servant, O Lord, according to thy word, in peace: because my eyes have seen thy salvation, which thou hast prepared before the face of all thy peo-

number of days; and the other which prescribed that the first male offspring should be offered to God. It is asked whether these two laws had reference to Jesus Christ and Mary? Christ who is God, was above all laws. But, because he voluntarily subjected himself to the Mosaic law, he could not, as the first-born, fail to observe this. The law of purification had for its object to expiate the legal impurity contracted by childbirth. Mary whose delivery was as pure as the rays of the sun, did not, therefore, fall under the law; but her perfect purity was an unknown mystery, and the time to reveal it, had not yet arrived. She should not, of consequence, dispense herself from the common obligation, without giving scandal. Besides, was it not an obligation of charity?

\* That is to say, to offer him to the Lord, and redeem him afterwards by giving five shekels of silver, as is prescribed in the book of Numbers, Chap. xviii. For, the offering of the lamb or turtle-doves were only for the purification of the mother.



ple; a light to the revelation of the Gentiles, and the glory of thy people Israel."

Thus was accomplished literally in this holy old man, the words of the Psalmist: *I will fill him with the length of days and shew him my salvation.*\* But the favour surpassed the promise: for not content with permitting him to see the Saviour, God allowed him to take him into his arms: and, besides the consolation of Israel which he was looking for, he beheld the vocation of the Gentiles, and salvation offered to all nations: a truth which was, indeed, specified in the prophecies, but which was then unknown, and of which the apostles themselves had no clear knowledge, until after the descent of the Holy Ghost.

His father and mother were wondering at those things which were spoken concerning him; Simeon blest them, and said to many: behold this child is set for the fall and the resurrection of many in Israel, and for a sign that shall be contradicted † and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

He predicted the passion of the Saviour. God wished this terrible catastrophe to be ever present to the mind of Mary during the whole course of her Son's life, in order to dispose her the better for it, and to restrain the joy she felt in the possession of such a treasure. Had that joy been unalloyed, she would not have acquired enough of merit: and that of consenting to the sacrifice of her son would have been, like that of Abraham, but the merit of a day, if the anticipated knowledge she had of it had not been an occasion of

daily merit during the number of days and years that preceded it.

The Lord who had said: "in the last days I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy."\* This promise, which was fully accomplished on the day of Pentecost, began, from this period, to be verified. God caused both sexes to unite in the glorious testimony which he wished to be rendered to his Son.—Anna, a prophetess, the daughter of Phanuel, of the tribe of Asar, was far advanced in age, and had lived seven years from her virginity with her husband. She was a widow until fourscore and four years, and dwelt in the temple, fasting and praying day and night. She, coming in, at the same hour, confessed the Lord, and spoke of him to all who looked for the redemption of Israel. At length, after complying with all the injunctions of the law, Joseph and Mary returned into Galilee, † to Nazareth. But hardly had they ar-

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\* Acts ii. v. 17.

† In a city as large and populous as Jerusalem, at a time when they who were charged with the police, were neither as enlightened, as at present, on the great interests of government, nor apparently as exact in rendering an account, it was possible, and I believe probable, that Herod knew nothing of what passed in the temple; and that he was informed of it only after the holy family had departed for Nazareth, whereas he believed they had returned to Bethlehem. What strengthens this conjecture is, that it is certain Herod's first knowledge of the birth of the Saviour was derived from the wise men; although it had been attended with such glorious evidences at Bethlehem, and in all the surrounding country. This remark is intended to explain how the purification could take place between the adoration of the Magi, and the flight into Egypt; and it is corroborated by the common opinion which should not be set aside, except when compelled by evident reasons.

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\* Ps. chap. xc. v. 16.

† Jesus Christ has always had true and false disciples. In days of calm, it is impossible to distinguish them. It is the scourge of prosecution that separates the chaff from the good grain.

rived\* before the angel appeared to Joseph,† and bade him take the child and his mother, and fly to Egypt.‡ They departed that same night,§ and

\* Following this arrangement, we must believe that the angel appeared to Joseph at Nazareth. However, the narrative of St. Matthew leads to the opinion that this occurred at Bethlehem. This is a considerable difficulty. But it is not greater than some others that are found in the different systems imagined by different interpreters. One has been hazarded which will be seen in the note of the return of Joseph from Egypt to Nazareth.

† The revelation is made to Joseph. Joseph determines and regulates their departure. Because God had made him the chief of the family. Authority is attached to position, and not to science and sanctity, which were far superior in Jesus and Mary.

‡ The conduct of Joseph in this particular, has always been regarded as a model of perfect obedience. It was simple, and without any questions. He did not allege that, to secure his son against the fury of Herod, God could make use of an infinity of means, much less painful to his mother and himself. It was prompt and without delay. Admonished during the night, he did not wait for the return of day. It was generous and full of confidence in Providence. He departs without preparation or provisions. He was poor,—but having Jesus and Mary, he possessed every thing.

§ The precise time of Christ's flight to Egypt, is unknown. According to the most authorized calculations, he could not have remained there less than four years, nor more than seven. We should regard as apocryphal, the miracles he is said to have wrought there. Only one is found in tradition, respectable for its antiquity; in the fall of the idols, when Jesus entered Egypt. This, however, is not sustained by any historical monument; and may have no other foundation than the prophecy of Isaiah, which other interpreters have, nevertheless, applied to other times and other events: "the Lord shall show himself upon a light cloud, and shall enter Egypt, and the idols of Egypt shall be cast down before his face.

remained in Egypt until the death of Herod, thus fulfilling the prophecy: "from Egypt I called my Son."

Herod seeing that he had been deceived by the wise men, was accordingly enraged, and ordered all the male children in Bethlehem and the vicinity, about the age of two years, to be put to death. Then was fulfilled what had been said by the prophet Jeremiah: *A voice in Rama was heard, lamentation and a great moaning; Rachel bewailing her children, and would not be comforted because they are not.\**

After Herod's death, the angel again appeared to Joseph, and commanded him to return into the land of Israel. He obeyed; and they quitted Egypt. But as Archelaus was reigning in Judea, in the place of his father, Herod, they retired into Gallilee, and took up their abode in the town of Nazareth;† in order that

\* Jer. chap. xxxi. v. 15.

† Should not Joseph, of his own accord, without requiring the admonition of an angel, have returned to Nazareth, supposing he had left that place for Egypt? It was then that he had his house, his effects, his tools as Carpenter, and then he should have expected to find them all again. And, if Joseph had been established any where but at Nazareth, where could it have been but at Bethlehem, where Christ was born, and where he might have presumed that God wished his son to be brought up. The more so, as the birth of the Saviour at Bethlehem, which would have become better known if he had continued to dwell there, was one of the marks, which was to serve to make him known. This observation has given rise to the idea of an arrangement different from the one we have just seen. After the purification, which must be placed before the Epiphany, Joseph returns with Mary and the child Jesus to Nazareth, as St. Luke relates; but he returns thither only to put his affairs in order, and transport his effects to Bethlehem, where he was about establishing himself with his family. The wise men arrive

the prophecy should be fulfilled: He shall be called a Nazarean.

Meanwhile the child grew in wisdom and strength, and the grace of God was with him. His father and mother were in the habit of going to Jerusalem, every year, for the celebration of the Pasch. When he attained his twelfth year, he accompanied them thither, and remained behind, without their knowing it.—They sought him amongst his relations and friends, and not finding him, they returned to Jerusalem, and after three days, found him in the temple with the Doctors, asking them questions, and disputing with them.

and find at Bethlehem the child and mother; not some days but many months after his birth, as some interpreters believe, who cannot, they think, otherwise explain the order given by Herod to put to death all the male children, of the age of two years and under it. Thus every difficulty is arranged—every thing agrees. The purification took place forty days after his birth: the holy family returns, immediately after, to Nazareth, conformably to the narrative of St. Luke: and it is at Bethlehem as St. Matthew effirms, and very soon after the departure of the wise men, that Joseph receives the command to fly into Egypt. For this, it suffices to suppose the establishment of the family at Bethlehem, a supposition so probable, that we cannot but believe that Joseph, on his return from Egypt, should naturally, and of himself, go back to the place where he had been found before his departure! However, as all this is founded upon mere conjecture, I have not deemed it a sufficient reason to change the arrangement made by common opinion.

All admired his wisdom. His mother, astonished at seeing him there, said: "My son, how could you treat us in this manner? Your father and I have been seeking after you with sorrow." "Why have you sought after me thus," he replied, "did you not know that I must be employed in those things which concern my father?"\* They did not understand what he said. But, returning with them, he went to Nazareth, and was subject to them.† His mother preserved all these things in her memory.‡ And Jesus grew in wisdom, age, and grace before God and men.§

\* The divine will should be preferred to all human considerations, and all the affections of blood. The rigour which Jesus Christ seems here to exercise, was intended to give force to this great lesson. It was a subject of mortification to Mary, she was sufficiently remunerated by thirty years of the most tender and submissive respect.

† This includes thirty years of the most precious of all lives. Rejoice, ye who are humble, and exult in the midst of your obscurity.

‡ Mary did not then understand what he said, but preserved his words in her memory. In another place it is said that she meditated them in her heart, and was thus led, by meditation, to comprehend them. By what other means can God's servants hope to arrive at that knowledge!

§ All the treasures of grace as well as of wisdom and knowledge, were comprised in Jesus Christ. But they were hidden. In advancing in age, he discovered them in proportion to the years he attained. The marks he gave in his twentieth year, were different from those he had shown in his thirteenth: what a difference is there between these two ages! It is in this sense that he is said to have *increased in age, in wisdom, and in grace.*



FROM THE CATHOLIC HERALD.

## ITALIAN USAGES.

WHEN a grave and learned person, such as we presume Dr. Jarvis to be, published a pamphlet with the remarkable title: **NO UNION WITH ROME**, we prepared ourselves for hearing arguments plausible, if not strong, against the Roman Pontiff: whereas we meet only statemenis of conversations with unknown individuals, or objections against popular practices or local traditions, to which no importance is assigned in the Catholic system. Who would have thought that instead of assailing the public doctrine and practice of the Church, Dr. Jarvis should amuse his readers with an inscription placed beneath an image of St. Anthony in some private house? The ambiguity of the term *adora*, which the author of the verse chose to rhyme with *ancora*, affords the censor occasion for cavilling, while he must know that the word is applicable to an inferior kind of veneration, such as perhaps he, and certainly Mr. Newman, allows to be due to the Saints. The unbounded confidence in St. Anthony, which is recommended, is well understood to relate to his intercession, and need not be an occasion of offence, since the earnest prayer of the just man availeth much. Let Dr. Jarvis read what Mr. Newman, in his Church of the Fathers, has written of St. Anthony, and he will scarcely blame the Inquisition for not cancelling the inscription which admits so innoxious a meaning.—The Inquisitors are not so severe in their scrutiny as he would have them. They let pass whatever is not opposed to faith, or injurious to piety, and allow a great latitude to individual discretion within the fixed limits.

Dr. Jarvis is next scandalized by inscriptions in the Church of St. Pudens and Pudentiana, said to have been the residence of St. Peter and Paul, and to have been given to them for sacred purposes by St. Pudens, a Roman Senator. Local traditions, as Mr. Buckingham in his lectures on Palestine well observed, are not slightly to be rejected. But 3000 martyrs are said to repose beneath the altar! Who does not know that the early christians were mowed down by the persecutor in unnumbered multitudes. The place where vast numbers were immolated, and where their remains were preserved, was marked by the piety of the faithful, and from age to age the memory of their glorious triumph was celebrated. What offends Dr. Jarvis most, is that 3000 years of indulgence, and the remission of the third part of sins, and a great many other indulgences are promised to those who may devoutly visit the church. If he has not mistaken the cyphers, or years for days, we are inclined to think that whoever placed the inscription, was betrayed by imprudent zeal into an exaggeration of the privileges. However, we must remark that indulgences being referred to the penitential canons, according to which a number of years was assigned for the expiation of a single sin, the term of 3000 years may correspond to a number of sins committed in less than one year. The remission of a third part of sins is, in ecclesiastical parlance, the relaxation of a third part of the penance to be performed by the individual, according to the rigour of the canons. The phrase "liberation of a soul from Purgatory," is, as all divines

agree, no other than a mode of expressing a plenary indulgence applicable to the dead: which is wholly dependant on the good pleasure and mercy of God, the church claiming no power over the departed. It is unfair in Dr. Jarvis not to inquire into the meaning of phrases used in ecclesiastical documents, which he makes the matter of censure. The indulgence of two hundred days granted for kissing the cross erected in the Colosseum, will not surprise one who reflects, that this act of devotion, performed on the spot where the blood of so many martyrs flowed, is calculated to excite a tender love for our Redeemer, with a resolution to emulate the devotedness of the martyrs; and the fact that a dozen of persons kissed the cross, under the eye of Dr. Jarvis, which seems to have afforded him no edification, is an evidence that this tender and strong love is really cherished. Who that has viewed the cross erected in triumph, where the wild beasts tore in pieces the adorers of Christ sacrificed, has not acknowledged the power of the Redeemer, and felt the evidence of His Divinity?

The Mamertine prison at the foot of the Capitol, which is next pointed out by Dr. Jarvis, recalls to mind the imprisonment of the Apostles, and the 1200 days' indulgence, granted to the devout visiter of the chapel now erected there, will not be too much for the penitent sinner, whose prevarications might require many years' expiation. The plenary indulgence granted at certain times may be vindicated, on the same principle, and can scarcely be cavilled at as too liberal by such as believe that God grants unqualified pardon to the penitent. As to the miraculous origin of the fountain of water, which the local tradition affirms to have issued in the prison, that the Apostles might baptize the converts, Dr. Jarvis may disbelieve it, if he pleases; but that

a perennial fountain now flows there is beyond doubt. He is equally at liberty to disbelieve the tradition concerning the pillar to which the Apostles are said to have been chained: although there is nothing incredible in the fact. The injury done to the features of the bronze crucifix by the frequent kisses of the faithful will not be regretted by those who know how deep the feeling of affection is with which so many approach the sacred emblem, and how often the tear of compunction trickles down the cheek, while the lips press it.

For the list of relics which Dr. Jarvis copied in the church of St. Praxedes, we give him full credit, and are happy in informing him that we are as free to doubt their authenticity as he is. Some of them have nothing incredible: others may provoke a smile: although after what we read of the handkerchiefs and cloths which touched the body of St. Paul, not even the *chemise*, is absolutely ludicrous; but the governing authorities do not feel called upon to prohibit the veneration of relics which from time immemorial have been handed down as genuine. The church does not require us to venerate any relics in particular: but content with the admission of the principle, that relics are worthy of veneration, she leaves to our piety and discreet choice the exercise of this devotion. Even when relics are vouched for by the ecclesiastical authorities, after diligent examination, no obligation is imposed of admitting them: still less are we obliged to adopt the special traditions of particular churches, regarding some relics. Yet the prelates of the church cannot, without shocking the feelings of many, and without risking serious mistakes, forbid their veneration, since the local tradition, which now appears improbable, may have proceeded from a correct source.—

Thus the just moderation of the prelates affords a pretext for the cynic censures of high-minded travellers.

What Dr. Jarvis affirms of the popular views of our Lord and the Blessed Virgin, will not receive the assent of those who are acquainted with the sentiments and manners of the Italians. Our Lord is acknowledged by them, in common with all Catholics, to be King of Kings, and Lord of Lords. His Virgin Mother is regarded only as a most powerful suppliant at His throne. They delight in her privileges: dwell with rapture on her tender compassion for sinners: and have unbounded confidence in her influence; but they know full well that Christ is God, and that Mary is but a most pure and privileged creature. Whatever language or gesture they may use, they understand that it is only by her prayers that she is powerful, which even Dr. Jarvis himself intimates, by saying that "they hang up votive offerings at her altars, acknowledging that they have been cured or saved through her powerful intercession with her child." If the form of her image, or its dress, must be taken for an evidence of the conceptions of the people, there might be a semblance of proof for the caricatures which he has drawn, but there are other and clearer indications of the Italian mind; and even the popular representations of the holy family enable them to realize and have present to their mind the mystery of the Incarnation.

We have come to the part of Dr. Jarvis's pamphlet, where he invites us to pause, and asks us, do not this whole system of worship, as it exists in the papal dominions, make void the doctrine of the one Mediator, and substitute bodily exercise for that change of heart, which is the life of repentance? We emphatically answer: No. The doctrine of the mediatorship of Christ is practically

exhibited there in all its integrity, and Christ crucified is constantly presented to the eye and to the heart. The great and tender devotion which, in numberless ways, is exhibited to the mother of God, does not in the least degree interfere with the high attributes of the Redeemer. The change of heart which is essential to repentance—that is to say, the abandonment of sin and conversion to God, is absolutely required for obtaining the least indulgence.—Every Catholic is instructed, that the kissing of the cross, visiting of holy places, or other acts of devotion, will not avail him, unless he detest sin. All indulgences suppose the previous reception of the Sacrament of penance, or at least contrition of heart, and the state of grace. It is unworthy of a gentleman of learning and discrimination to judge of the sentiments of a people by certain popular exhibitions, and to caricature practices. The journey which Dr. Jarvis has marked out for his devotee, would avail nothing to an unrepentant sinner; and the introduction of the alms for the celebration of Mass, cannot give interest to the description. Alms to a poor priest, is, after all, no less acceptable to God than alms to another of the poor of Jesus Christ, and the obligation of praying for the benefactor is not inconsistent with the dictates of sound piety. The wealthy traveller may view with disdain him who depends on his small offering of the faithful for his daily bread; but God will not judge him with severity, if he be otherwise faithful to the holy ministry.

Dr. Jarvis, to oblige his friends at a crisis, has descended to retail gossip, and to place in high relief, local usages of no importance to the great point at issue. When union with Rome is in question, the assent to the doctrines of faith, which she holds as mother and mistress of the



churches, is specially meant: and no idea is entertained of asking belief in a list of relics, or acceptance of special indulgences, or the embracing of mere local usages. The practical influence of our tenets can be fairly shown only by practices necessarily connected with their admission. When it can be proved that

Rome holds a false dogma, or enjoins a pernicious practice, then may the cry be raised: "No union with Rome." Until then, the rejection of that union is in manifest opposition with the prayer of Christ, that all his disciples should be one—one fold under one Shepherd.

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FOR THE CATHOLIC EXPOSITOR.

## THE LAWS OF NATURE.

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BY A LADY.

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"Happy is he who lives to understand, not human nature only, but explores all nature, to the end that he may find the laws that govern each." Those laws, which govern the material world, those mute, unchangeable decrees of nature, those emanations of an Almighty power, constitute a study no less beautiful than sublime, effects and consequences of apparently mighty causes, (but in reality simple ones) are daily, nay, hourly, developing themselves in countless varieties, and ever at each new shape that nature assumes, she seems the more worthy of our admiration; but to all these varying beauties of our daily paths, we are apt to become insensible; habit renders them familiar, and we gaze upon them with indifference or apathy, and thus, by a morbid insensibility, receive ungratefully, and unthankfully, those numberless blessings which are perpetually flowing from the unspeakable goodness of our bountiful and All-wise Creator;

and even, whilst enjoying that provision, which is made for every want of our physical and intellectual being, by the beautiful economy of nature, the Giver is too often concealed, by the infinitude and splendor of his gifts, to awaken ourselves to a sense of our own dependence—to enkindle within ourselves the perception of His wonderful greatness, and thereby return to Him the only meed he asks, and which 'tis ours to give—the fervent adoration, love, and veneration, of a grateful heart. To excite every emotion of gratitude, it would be well for us, now and then, to study Him where His hand has most distinctly shewn itself among the beauties of nature. It is good for us, now and then, to turn aside from the busy haunts of men, the hum, the turmoil and the din, and to cast aside the vain and cumbrous trappings, the etiquettes and frivolities of a city life, and, unrestrained, unwitnessed, commence silently and fervently with our Creator. Nature,

serene and cloudless, ever breathes around her that peaceful serenity so necessary to contemplation—that calm stillness which unlocks the pent heart, and turns thought inward—that blending, harmonising influence, which charms while it melts the soul, and renders every impression more vivid, while it wakens too our sensibilities to many a beauty of which we before were unconscious, and which now are seasoned to a perfection by our own peculiar feelings. At every step do we see multiplied evidences of a Great Author: reason contests the palm with fancy, and science follows to unravel the mysteries of creation. Mind, united with sense, for it is not eye alone that takes in the beauties of nature, nor ear that drinks her sweet harmonies, but the soul's conception which inspires the enthusiastic admiration; and, the more excellent the soul, the more increased and enlarged its faculties, the more refined will be its enjoyment.

That vagueness of interest, that undefined satisfaction with which the admirer of the mere material beauties looks on the sublime and picturesque, is to him who regards their spiritual emanation, increased to an inexpressible felicity—he revels in a rapture of delight the dewy morn, the silent eve, the glowing mid-day,

“The warbling woodlands, the resounding shore,

The pomp of groves, the garniture of fields,

All, that the genial ray of morning gilds,  
And all, that echoes to the song of even,  
All, that the mountain's sheltering bosom shields,

And all, the dread magnificence of Heaven,”

Incite not only his pleasure but his awe and wonder; he perceives and conceives, he tastes and enjoys, and in all that, he recognizes the workings of Almighty power, and, adopting the language of the poet, he ex-

claims, “My Father made them all.”

Light is in itself a mystery; philosophers themselves disagree as to what are its component parts. How minute must be its every particle, how swift its velocity, moving in one second 200,000 of miles; passing from its great focus to the earth in eight minutes 15 seconds. The twilight, or crepusculum, which precedes and succeeds the sun, and prepares us, at one for the night, at another for the day, affords us one of the most treasured portions of the twenty-four hours: its dimness is a beautifier, and its mellowness a softener; like a veil thrown upon the face of day, it hides defects while it heightens charms. How perfect is the regularity and order of the different changes of even one day and night. The rosy light of morning wakes the earth to gladness, and all nature seems to join in giving praise to the new-born day.

The lark, high poised on wing,  
Sings first his matin hymn,

And soon unnumbered songsters join their choral strains to his, to greet the presence of the radiant Sol; the tender flower shakes off the dew-drops from its folded petals, and opens wide its closed leaves; it raises its drooping head, renovated by the sunlight and the genial warmth, and flings upon the gentle air a “feast of nectared sweets, where no rude surfeit reigns.” The breeze wafts to our senses the odour of His beneficence. We hear the voice of God's power in the rustling of the forest. We may derive, not only pleasure, but instruction, from the examination of the queenly rose, or the modest violet, the field daisy, the very weed which grows beneath our feet, in such wild luxuriance, all afford us specimens of the great botanic family. 'Tis a pleasant occupation to count pistils, stamens and petals, and appropriate to each their rank and genus. The rough, coarse granite,

analyzed, yields the rosy tinted felspar, the almost transparent quartz, and the sparkling mica. The minuteness, the greatness, the care and order, delight us: thus we may go on for ever tracing in

"Nature's most minute design,  
The signature and stamp of powers divine."

Day passes away, and night usurps her place; unnumbered stars light up the dark-wrought canopy, while Dian, chaste and cold, flings from heaven to earth her silvery mantle. —A profound silence reigns, and "while creation seems to sleep," man walks abroad in all the potency of mind, in all the majesty of thought."

"The earth is dark, but the heavens are bright;" planets and stars infinite gem the "spacious firmament" with living beauty, and again the contemplative may find food for thought and devotion. He looks upon those trembling orbs, seemingly no larger than a point, and recognizes in each the centre of a mighty universe, round which unnumbered planets roll. These are the lights of

other worlds, distant, and distinct, clear; but oh, how cold investigation is awakened; and he goes on peopling the mighty space with stars whose light has not yet reached us though the swiftness of light be almost incalculable. Suns upon suns, systems upon systems, meet, if not his gaze, at least his mind's conception, until at length his soul, like the wearied dove, seeks a quiet resting place: he looks for some point, some centre, to this great infinitude, this boundless whole. That centre and that point is the throne of the most High. And, oh, how pure must be the worship of that bowed heart, how prostrate its humility, when, after gazing upon the wonders of earth and air, he remembers the mercy and loving-kindness, combined with the greatness and power; and whilst he exclaims, "How wondrous are thy works, O, Lord!" his swelling heart bids him add, "How ravishing thy love."

M. Y. H.—x.

Sept. 30, 1843.

## HORÆ VAGABUNDÆ.—OR, HOURS OF TRAVEL.

BY THE REV. CHARLES CONSTANTINE PISE, D.D.

### LIMERICK.

LIMERICK is a fair and pleasant town. The new part reminded me of some of our American cities—particularly Philadelphia. I entered the precincts towards sun-set: having travelled, however, the whole day, with two very agreeable companions, in the stage coach. One of those companions was a gentleman of accomplished manners, and

general information, and, though not a catholic, liberal in his politics, tolerant in his creed, and friendly to his country. The other was a lady of high family, going to join her relatives in a castle near Limerick. We past the time agreeably, and their conversation was a source not only of pleasure, but likewise of instruction. All the great topics of the times—O'Connell, repeal, &c., &c.—were touched upon, the curious re-



mains of ancient times, which were strewn along our way, were pointed to, and their history, and the legends connected with that history, were spread out to my mind. Of these, the most interesting and striking were the ruins in and around the city of Rathkeal, (I believe it is,) which is designated by the appellation of the Palmyra of Ireland, and right justly does this extraordinary place deserve this appellation: whether we consider its ancient walls and battlements of Roman architecture, or its towns more ancient still perhaps, or its monasteries and cathedrals lying in sombre ruins, mantled over with clustering ivy, which has been collecting and thickening here for ages upon ages. Here are blended in one general confusion the monuments of pagan and of christian art. The former may attract the attention of some travellers more than the latter; but, for myself, having seen so many and in so much better preservation, on the plains of Italy, and especially within the walls of Rome, my admiration past from them to the fragments of the middle ages, which here strew the soil. Venerable remains of Catholic times! Before the invader sacked the hallowed town—before the fanaticism of religionists, daring to style themselves “Reformers” swept, like a stream of burning lava, over the land once famed for its peaceful enjoyment of piety and truth, unprofaned by the mixture of error, and the evils which error always generates—and undisturbed by the spirit of persecution, which has here, during the last three centuries, sated itself, until it seems to have grown weary of its own cruel doings, and would fain bury itself forever, from the light and indignation of the present, among the cold and sombre ruins of the past. But as long as there remains one stone upon another of the ecclesiastical edifices that here, in decay,

meet and fatigue the eye of the believing stranger, so long shall there remain upon melancholy record the story of woe and of desolation.

Calmly does the autumnal sun go down over the gentle Shannon—and the city, illumined by its parting beams, seems to welcome me within her ancient walls. The coach wheels on through some of the finest streets, and stops before Cruise’s hotel, in George’s Street, where I met with excellent accommodations and kind treatment.

#### THE RIGHT REVEREND DR. RYAN.

Early the following morning, I directed my way to the “Park,” the name given to the grounds on which is situated the residence of the Bishop. This pleasant place is distant about half a mile from the city, and is enclosed with a brick wall. In the midst of thick shrubbery and trees, stands the house, of convenient dimensions, and respectable appearance. Here I had the honor of meeting the Prelate, who was kind enough to invite me to join him and the clergy of a conference then in session, at dinner: an honour which, I was reluctantly obliged to forego, as I had accepted a previous invitation from Dr. Griffin. In the bishop’s parlour I met, for the second time, Mr. Secretary Ray, to whom I had been introduced at Cork, in the office of the “Examiner,” by the excellent Editor of that journal. I attended at the confirmation in St. Patrick’s chapel, in the suburbs of the town, and listened, with edification, to the instruction of the zealous Prelate, before administering the sacrament.

#### ST. MICHAEL’S.

On Sunday, I attended at the high mass in St. Michael’s church. This sacred edifice had been recently re-

paired, and on the walls were appended notices that a sermon was to be preached that day, in order to raise the funds necessary to pay the expenses incurred. It is an ancient building, and the congregation are wealthy and respectable. The only remarkable difference between this and the other chapels in Ireland is, that the organ loft is placed immediately over the altar. The choir was excellent, on that occasion, and the mass well executed. The sermon was eloquent and in good taste. The name of the divine who preached, I regret, has escaped my memory, although I had the honor of meeting him afterwards in society. He managed the subject with great skill and delivered it with unction and ease. A vein of calm and pathos pervaded the whole: but his allusion to the memory, virtues, zeal, and usefulness of the late parish Priest, Father Pat. Hogan, touched my heart, although a stranger to the venerable deceased, and drew floods of tears from the audience who had known and loved him so well, during his life-time. The manner in which the learned preacher apostrophised his ashes which reposed under that chapel, and over which is erected a neat marble monument with an appropriate inscription, was happy and effectual: and the impression left on my mind was that this reverend divine cannot yield to many of his countrymen in genuine pulpit oratory. In the evening I joined the clergy, at their comfortable residence, at dinner—which was but a repetition of the courteous and hospitable civilities which I everywhere received, and to which I have so often felt myself obliged, in gratitude, to refer.

#### THE OLD CATHEDRAL.

A splendid monument of catholic ages, when this church, now usurp-

ed by a modern "Establishment," was reared to the service of God, according to the faith and ceremonies of the ancient religion. In viewing the sombre walls, and grey-grown turrets, the catholic devices, and pious emblems, which time has spared, and fanaticism could not efface, there stands before the eye and mind a visible and unanswerable argument—a monumental proof—in vindication of the truth of that church which subsisted in this realm, before the greatest of all tyrants, Henry VIII., severed it, to suit his own passions and ambition, from the centre of apostolic unity. The cross is still to be seen wrought into the solid walls—and sacred was the ground, though desecrated now, where lie the ashes of the saints of yore.

Time hath passed on—and change hath swept the earth;  
But still the relics of the ancient Faith—  
And that old Faith itself—are not destroyed!

Even though the monuments of the past—the relics of the Faith of our ancestors, might be destroyed, the "FAITH" itself will subsist to the end of days, in spite of "Time or change."

#### SPRING RICE'S COLUMN.

The situation of this monument is handsome, and the grounds about it laid out with proper taste and elegance. The pillar is well wrought, and surmounted with the statue of the eminent personage to whom it is dedicated. This appears to be a rendezvous for the genteeler classes of the inhabitants, and affords a pleasant retreat from the bustle and dust of the streets. The location is on the heights of the new town. And here I may remark that Limerick consists of two towns, the old and new: each forming a contrast of the most marked character, differing in

style of building, population, and even manners and customs. The ancient battlements are still standing, which formed the boundary of the old town: and the armorial bearings of the city are a correct representation of that time-worn remnant of the past.

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FOR THE CATHOLIC EXPOSITOR.

## HISTORY.

**HISTORY** is a moralist, which follows close upon the footsteps of the great and all powerful teacher, the mysterious agent of omnipotence, death. It presses close upon his dark shadow, and with a diamond point blazes forth in the face of day, the virtues or the vices of a buried race. It rends the mystic veil that floats between the present and the past, and inexorably just, shows us the virtues which beautified, or the vices which blackened. Historic fame is nearly always posthumous, for rarely does the historian guide the pen, until the lordling and the dependent have alike paid the universal debt of nature. Then, when the pampered satellite, the flattering courtier, the poet, and the orator, who prostituted their divine calling at the shrine of sensuality, and who sought by reflecting their own genius upon their patron, to raise up for him an ephemeral fame, a mushroom popularity, a petty distinction, which his own virtues or talents never would have accorded him, (for if he possessed them, the key of circumstances never unlocked them,) does this stern monitress, this keen scrutiniser, divest the motive from the act, and unfold to our view, all the mazes and subterfuges of which the human soul is capable. They are no longer dazzled by the bold daring, the martial prowess, and the high fame, of the great man, he who would have snatched the wreath from Fame's high brow, who grasped at glory's fleeting phantom, who rode foremost on ambition's car, whose gifts were thrones, whose vassals kings, where is he now, and what his end, let history tell! the coloured medium in which his actions once appeared, has been removed, and now stripped of his glorious appendages. Posterity arraigning him before her inexorable tribunal, and he answers to the charge. This was a meteoric brightness, that dazzled the living world by its refulgence, but soon faded into utter night, too often indeed are the laurels of the warrior dyed in the life-blood of the widow's and the orphan's all, and while fame exalts in victories won, humanity weeps over her children slain. It is a great privilege, that of calling up the illustrious dead from their vault-



ed chambers, and rendering them now the due which jealousy, pride, or prejudice prevented them before from receiving, we may sit in our easy chairs, surrounded by our friends and companions, and yet as if by the waving of a magician's wand, our will alone can untomb them. Death hath no power over those whom history claims, theirs is the true elixir, which gives an immortality of life a perennity of youth. Nature and time are instruments in the hands of history, the ministers of her will, through every age her deeds are sent, they are the heir-looms of humanity on nature's boundless field. History is like a vast storehouse, it gathers up the collective knowledge of the past, and from it gives mankind the results of experiment, the science of political legislation, the causes of the rise and fall of nations, the characters and the passions of men' and their influence on man. In short, it is a mirror in which we may gaze, catching the living manners as they rise. Centuries may have rolled by in their swift and circling march, but the historian's pen is supreme over time, he awakes the sleep of the dead, and presents them before us, untouched by the besom of change. What a profound view is thus given us of the human heart, its motives, its acts, its incentives, its springs of action, in fine its entire mechanism; how widely does the mind's horizon extend as she wanders with the historic muse o'er centuries flown, an illimitable field is before her. No Lethe, flows where history dwells, her stamp is memory, she shakes the dust from old antiquity, and familiarizes us with the past. We may sit beneath the sacred shades of Academus listening as did the disciples of Socrates and Pythagoras to the golden maxims that fell from those sacred lips. We may gaze upon Greece and Rome in their proud supremacy and pris-

tine magnificence, or we may meditate upon the mutability of man's handiwork, amid the fallen fanes and classic ruins. Philip of Macedon rejoiced more that his son was born in the time of Aristotle, than that an heir was given him to his titles and his kingdoms, but we, through the medium of history, may enjoy, not only the wisdom of Aristotle, but that of all the host who have appeared since his day, all the investigations of science, all the developments of philosophy, all the wisdom of antiquity, flow through the streams of this perennial fount, to irrigate and fertilize the mind of those countries, which centuries ago, stood the wonder of the world, but little now is left. Where once the loud Pean was sung, in honor of the brave, and the triumphal arch was raised to perpetuate the heroes glory, the wild beast now seeks his sustenance, and makes his lair, the traveller vainly looks amid the fallen relics which desolate the scene, for some faint memento of the past, a drop of ink conveys to posterity, that which the graven monument and lofty obelisk have vainly attempted to preserve. Yet do we often find the flower of history abridged, it is found unable to account for evidences which are found in different parts of the globe, of a people who live only in their colossal remains, whose history is beyond the reach even of traditional legend. Volumes have been written, theories have been broached. but nothing satisfactory has been elicited, we are carried back beyond all date, while gazing on the massy monuments of India and Egypt, the cyclopean walls of Italy and Greece, the ruins of Uxmal and Palmyra, those Herculean remains, so different in their rude grandeur from the divine simplicity of the classic age, or the elaborate elegance of a more modern day, it is strange that the most durable monu-

ments remaining, are those erected by a people who have long since passed away. The greatest effects in history have seemed to depend almost entirely on chance, if the Persians had not been defeated at Marathon or Salamis, if Cæsar had not crossed the narrow Rubicon, if William of Normandy had been defeated at the battle of Hastings, if Emmet, the brave and noble Emmet, had been successful, if our own Washington had been surprised at the crossing of the Delaware, how changed would have been the tide of history. The arts and sciences had never been transplanted from Egypt to Greece, millions had been spared to Rome, England had never been the flourishing nation she is, poor Ireland would have unloosed the girths that bound her to the tyrant's car, and Washington, his country's saviour, and the nation's pride, had died a traitor's death, and slept perhaps as Emmet sleeps, unepitaphed. . . . Europe in her juvenility, flinging off as she did almost miraculously the attempted subjugation of Asia, taught the

world a lesson. Who will say that the history of successful struggles, which Greece, in her disparity, showed us, may not have incited the valor of a few, in a far distant land, to do and dare for liberty and rights, against tyranny an oppression. A Leonidas of Greece may have as well inspired a Leonidas of America, as a Bozarris of his own land. The land of Columbus unknown slept in the tomb of the future, while Greece was mistress of the intellectual world; but now the tide is changed, and Greece is indebted to America for the intellectual culture of her children she is reviving on her fallen shores that taste for science and literature, which despotism and anarchy had nigh well deprived her of. In comparing the history of our country with that of many others, we find that we have much to rejoice in, much to be thankful for, but while glorying in our growth, and rejoicing in our strength, let us not forget to return thanks to Him, from whom all our blessings, all our privileges emanate.

M. T. H.

## THE BRETONS.

"The sanguinary agents of the Revolution had tough work to do in this sturdy province. The struggle in Brittany between the guillotine and the unlettered faith of the people was long and obstinate. The Bretons clung to their religion with unexampled fidelity. The priests and the people were true to each other to the last extremity. At Crozon all the churches were demolished, the priests tracked day and night, could not find a solitary spot to offer up mass in security. In this extremity how did they contrive to

perform the offices of religion, to baptize the new-born, to marry the affianced?

"Listen! Midnight sounds; a flickering light rises at a distance on the sea: the tinkle of a bell is heard, half lost in the murmur of the waves.—Instantly, from every creek, rock, and sinuosity of the beach, long black shadows are seen gliding across the waters. These are boats freighted with men, women, children, and the aged of both sexes, who direct their course towards the open sea, all steering to the same point. The

bell grows louder, the light becomes more distinct, at last the object that has drawn this multitude together appears in the midst of the ocean.—It is a bark, on the deck of which stands a priest ready to celebrate mass. He has convoked the neighbouring parishes to this solemnity, and the faithful people have responded his call. They are all upon their knees, between the sea rolling heavily beneath, and the heavens above darkened with clouds! Night, the billows, two thousand heads bent lowly round a man standing over this abyss, the chaunts of the holy office, and between each response, the awful menaces of the sea murmuring like the voice of God." *Habits of the Bretons*. Anglo American, Aug. 19, 1843.

In the former times when madness  
Fierce and fearful governed France,  
And hell's minions wild with gladness,  
Held on earth their horrid dance:

Those dread times, when thro' the nation,  
On the soil by Frenchmen trod,  
None dare bow in veneration  
Worshipping the Christian's God:

Dark Marat, Robespierre, and Danton,  
Fell triumphers, ruled then.  
Dead to faith, in passion wanton,  
Foes alike of God and men.

In those times when throne and altar  
Sank beneath their dreadful sway,  
And the ready knife and halter  
Marshall'd oh their bloody way;

Listen how the gallant Breton  
Summoned up his courage high,  
How his life and all were set on  
Hazard of the fearful die

To the tyrants bade defiance,  
True to country, king, and faith;  
Full of hope and firm reliance,  
Daring all, despising scathe.

When the midnight deep descended,  
Shrouding rock and wave in gloom,  
And the sea and sky were blended  
In the blackness of the tomb;

Then from off the heaving water  
Came a totting signal bell;  
Then upon a floating altar  
Gleam'd a torch o'er ocean's swell.

And from strand and bay indented  
Glided forth each arrowy bark;  
Not a doubt or fear presented  
Seeking out their "Ocean Ark."

Vain the angry surges dashing  
Woke the storm-wind's moan afar,  
Vain the sheeted lightning flashing  
And the thunder's sullen jar.

Stern resolve and high devotion  
Bade them dauntless struggle on,  
Crushing every weak emotion  
Till the sacred goal was won.

Then the chant and anthem pealing,  
Hail'd the *Cross* uprear'd on high.  
Lightning's fitful glare revealing  
Eager gaze and streaming eye.

And from that wide waste of waters,  
Rose the deep and fervent prayer;  
Not a pulse or heartstring falters  
'Mong the thousands gather'd there.

Childhood there, to be forgiven,  
With the grey head, bent the knee—  
All above the midnight heaven,  
All below the rolling sea.

There was meek, true-hearted woman,  
Ever foremost 'mong the good,  
There the stout and stalwart yeoman,  
Who the tyrant's law withstood.

At the hallow'd font low bending  
There, the parent breath'd his vow,  
And the priest, his arms extending,  
Bless'd the infant's angel brow.

There the pure and high-soul'd maiden,  
Pale, yet fearless, stood a bride,  
Though around her, terror laden,  
Swell'd the gale and flash'd the tide.

And the invocation ended,  
Render'd every holy rite;  
Once again the *Cross* ascended.  
And its symbols blessed their sight.

And anew the vows were taken,  
There upon the pathless main,  
Though by all the world forsaken,  
Breton faith should know no stain.

Then departed with them bearing  
Hopes and impulse kindled high;  
Hopes beyond a monarch's sharing,  
Which an empire could not buy.

Thus was vengeful malice baffled,  
And, 'mid scenes of blood and scathe,  
Braving axe and reeking scaffold,  
So the Breton keeps his faith.



## HYMNS OF THE ROMAN BREVIARY.

*Translated expressly for the Catholic Expositor.*

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

FOR THE FESTIVAL OF THE HOLY  
INNOCENTS.—AT LAUDS.*Salvete Flores Martyrum.*

## I.

Hail to the first-born flowers  
Among the martyr-band!  
Who, in life's sweetest, earliest bowers,  
Withered beneath the tyrant's hand;  
As the young rose-leaves in their bloom  
Swept by the whirl-wind to the tomb.

## II.

First victims without stain,  
For Christ condemned to death,  
A flock of tender lambkins slain;  
The altar's sacred shrine beneath,  
With your green palms, serenely gay,  
And with your crowns ye simply play.

## III.

Thou, who didst not disdain to be  
Born of a spotless maid,  
All glory and all praise to thee  
And to the Father's name be paid  
And to the Spirit, one and three,  
Who live and reign eternally.

FOR THE EPIPHANY.—AT  
TESPERT.*Crudelis Herodes Deum.*

## I.

O cruel Herod, wherefore dost thou dread  
The coming of thy God and King?  
He who celestial kingdoms doth bestow,  
Will seize upon no earthly thing

## II.

The wise men, following the guiding star,  
Forsake their country and abode;  
By one light led, another light they find,  
And own, with gifts, their God.

## III.

The sacred fount is opened by the Lamb—  
Its streams our spirits lave:  
And, all the stains, still unefaced are cleansed,  
In the regenerating wave.

## IV.

A new, unheard of power is here displayed:  
The urns, with water filled, turn red;  
The water's substance changes—and behold!  
Obedient flows the wine, instead!

## V.

Jesus, who to the Gentiles didst appear,  
Be praise and honour unto thee;  
And to the Father and the Holy Ghost,  
Who live and reign eternally.

FOR THE CATHOLIC EXPOSITOR.

## LINEs ON THE DEATH OF A CHILD.

I saw a lovely flower,  
Upon a slender spray;  
But a rude blast came with sudden power,  
And swept its bloom away,  
It bent beneath the blow,  
And its leaves to earth were given;  
But the bitter wind, that laid it low,  
Bore its fragrance unto heaven.

I mark'd a rainbow's form,  
When the summer shower went by,  
Born of the sunbeam and the storm,  
Spanning the eastern sky.—  
And I gazed upon the sight,  
Till the glorious arch was riven,  
And its varied hues of gorgeous light  
Melted away in heaven.

I watched a merry bird,  
Building its fairy nest,  
And the glossy leaves by its wings were  
stirr'd  
Round that little spot of rest;

And I deem'd, its gushing song  
Would still to mine ear be given;  
But it plum'd its wings for the skies ere  
long,  
And soar'd and sang in heaven.

I gazed on a gentle star,  
That was bright in the ev'ning sky,  
And thought how it smil'd in its home afar,  
When watched by a mortal eye.—  
But the tempest gather'd fast,  
And wildly the clouds were driven;  
And the star was lost, as their dark folds  
pass'd;  
But I knew it was still in heaven!

So, like that lovely flower,  
And, like that rainbow's light,  
And, like the bird of the summer bower,  
And, the glittering star of night,  
Hath thy loved one, in life's pure spring,  
From thy fond embraces riven,  
Been borne away on an angel's wing  
To dwell in the light of heaven.

## EDITORIAL OBSERVATIONS.

A FRIEND has furnished us with the "Lines on the death of a Child." The author of them is a Lady, whose name even is unknown to us. We however not the less warmly welcome her muse to our pages, and hope, that the pleasure which the present production must afford our readers, is only an earnest of the future gratification, they are to receive from the same source. It rests altogether with the fair writer, and surely one, who seems to have sipped of the

sweetest dews of Helicon, will not permit the bright creations of her imagination to remain unknown and unadmired.

Captain Douglass has favoured us with a translation of that standard Catechism which was composed by no less a man than the great Bellarmine. We are the more thankful to the gallant officer, as he has not yet professed himself a member of the Church: and, we have no doubt that his productions will great-

ly tend to give correct ideas to those of our readers, who are like himself, liberal-minded and enquiring, and instruction to those whose good fortune it is to be numbered among the true faithful.

The "Protestant Churchman" laments over the loss of several eminent members of what he calls the New School, who have united themselves to the body of the ancient Church. "In England"—these are his words—"It is rumoured that the new school has gained ground at Eton, as appears from an extract in another column. It is stated that within the last three years no less than seventeen converts to Romanism have been made among the clergy preparing for orders in the Established Church. In less than two years the following members of the University of Oxford have joined the Church of Rome:

The Rev. R. W. Sibthorp, Fellow of Magdalen College; the Rev. Bernard Smith, late Fellow of Magdalen College; P. Renouf, Esq., Scholar of Pembroke College; Johnson Grant, Esq., Commoner of St. John's College; Edward Douglass, Esq., B. A., Christ Church College; Rev. G. Talbot, B. A., Baliol College; Rev. Daniel Parsons, M. A., Oriel College, and W. Lockhart, Esq., B. A., of Exeter College.

Mr. Newman has resigned his living of St. Mary's, at Oxford, and it is supposed that his resignation will be followed by great changes in the Church. He has been led to this course, it is said, in consequence of the efforts made to prevent the students at Oxford attending his discourses,—a very sensible caution on the part of the Heads of Houses!

Mr. Sibthorp heads the list just given, and since the defection, for the guidance of those who sigh to follow him, he has published two letters to show "the true path for the true Churchman wandering in the

mazes of Protestantism." Though in these letters he fails in adducing any good reason for true Protestants to follow his example, he shows that the Tractarians stand on very dangerous ground, and if consistent in developing their principles to their legitimate and full extent, cannot without difficulty stop short of Romanism."

In the present number will be found a beautiful steel engraving of *The Sepulchres of the Sons of David*, by Dick, after an original drawing. The following eloquent description is by Baron Geramb:

"Bab el Hamond, or Bab el Cham, the gate of the Pillars, or of Damascus. It opens on the road to the Tombs of the Kings; to Napolouse, the ancient Sichem; to St. Jean d'Acre, and to Damascus. Simon, the Cyrenean, was coming in by this gate when he met our Saviour bearing his cross.

I pause, my dear friend, more especially on Mount Sion, that famous mount where God himself long dwelt, and which has been by turns the object of the benedictions and the lamentations of the prophets. It is a hill, whose height in respect to Jerusalem is nearly as that of Mount Aventine to the Forum at Rome. It would appear much more lofty, if we were to take its height from its base in the valley of Gehinnon. Its appearance is arid, its colour is yellowish. There is not a mountain in the world, whose history is more gloriously, and, for a greater number of centuries, connected with that of the Christian religion and church, as the symbol and image of which it is always presented. About the year of the world 2988, David took it from the Jebusites, who, protected by a fortress, fancied themselves invincible there. He built a palace upon it, and, as it was the most glorious of his conquests, he not only fixed his



residence there, but wished the city to bear its name. Solomon, his son, and the successors of that prince, dwelt there; and displayed in the establishments which they there founded a pomp and magnificence truly royal; so that everything great and remarkable in the long series of events preceding the appearance of the Messiah is linked with the memory of Sion.

But what most enhances its honour and its glory is that the Saviour long and frequently sojourned there, that he often assembled his apostles there, that he there manifested to them his infinite power, as well as his infinite goodness, by the most soothing, as by the most awful of mysteries, and that Sion was in some measure the cradle of his church.

Of the numerous monuments which covered this hill, almost all have disappeared. The only ones of which any traces remain are:—

1. The house of Caiaphas, which I have already had occasion to mention. You have seen, in the description of the Via Dolorosa, that to this place Jesus was taken on leaving the house of Annas, and that there Peter denied him. It is now an Armenian church,

2. The tomb of David.

3. The Hall of the Last Supper. St. Helena converted into a church, and embellished it with the most magnificent ornaments. The Saracens having, in the course of time, laid it in ruins, Sancia, queen of Sicily, by means of money, obtained its restoration to the Fathers of the Holy Land. In 1561, the Turks took possession of it, and turned it into a mosque. They are still, at the present day, its sole possessors.

Feeling a strong desire to see this memorable place, I one day told my dragoman to take all the necessary steps for that purpose. Formerly, the matter was not difficult, but it is become so since the entry of the

Egyptians. My reputation of physician assisted me, and money did the rest.

On entering, you perceive on the left a small door, leading to the tomb of David, which I could not visit; no Christian being allowed to pass the threshold, let him offer ever so large a sum. The Turks, though accustomed to sell their complaisance, are inexorable on this point. Some travellers, nevertheless, assert that they have penetrated into it, and seen there three tombs hewn in a dark rock. I do not dispute this statement; for my own part, notwithstanding the popularity which I enjoy, and the protection of a number of friends, all the efforts that I made to convince myself of the fact, from personal observation, proved unavailing.

Having ascended on the same side a flight of about twenty steps, you find yourself in a large hall, the vaulted roof of which is supported by two pillars. This is the place where our Saviour held his Last Supper, and instituted the august sacrament of his love, the holy communion.

‘And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire have I desired to eat this passover with you before I suffer . . . And he took bread, and gave thanks, and brake it, and gave it unto them saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table.’

On reflecting that I was in the very place where Jesus had directed the celestial banquet to be prepared, where the beloved disciple had reposed upon his bosom, where the apostles had received the bread of

life from him who was so soon to die for them and for us, where the wretch who purposed to him had imprudently asked if it were *he* who should be the traitor, where that miserable man had crowned his iniquity by the most heinous of sacrileges, I was touched, melted, thrilled; I adored, I wept with love, gratitude, indignation and horror.

But the Hall of the Last Supper is not only worthy of our respect because the first Christian passover was held there: how many other recollections not less glorious are connected with it! It was there that, after his resurrection, Jesus more than once visited his disciples; there that, after his ascension, he sent to them his holy spirit, which settled upon them like tongues of fire; there that the first deacons were ordained; and, lastly, it was from this place that the apostles, in obedience to the injunction of their divine Master,

set out 'to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them;' well assured that he would be 'with them alway, even unto the end of the world.'

And I—I repeat it—I was on the same spot, upon my knees, meditating on all these things, and praying with all the fervour of my heart; and the Turks who were present looked at me, without interrupting me, though I remained there long enough to tire their patience.

On retiring, they permitted me to pick up some small stones, and even appeared pleased to see that I attached some value on them.

Two hundred paces from this place are seen the ruins of the house, in which, according to tradition, the Virgin Mary died."

## INTELLIGENCE.

OREGON TERRITORY.—Extract of a letter, dated Fort Alexandria, 11th February, 1843, and addressed to Rev. Father De Smet, by Rev. M. Demers, a Canadian clergyman, occupied in the missions of Oregon.

—"On the 29th July, 1842, I left Fort Okanagan with the company under the command of the estimable Peter Ogden, Esq.; three days after I had the pleasure of receiving your letter, written with a pencil, from the hands of the chief Okanagan, whom you have perhaps seen and whom we call the "Great Young Man." We learn, by information received from *les Chaudieres*, that you saw the missionaries who came

to the Prairies; others have arrived by the Lake; and three weeks after our departure, two French Priests came in the boat belonging to the Hudson Bay Company. Yesterday I was at the fork of the Okanagan, where I was grieved to find so few marks of your visit in the spring: even the sign of the Cross has been nearly forgotten. The two adults, whom you baptized came to see me in good health. Having camped there I baptized twenty-eight children, six of whom had been at Okanagan. On the 10th August I arrived at Cameloups. The neighbouring savages having seen that a "black gown" had come to visit

them assembled in great numbers. You cannot imagine the transports of joy and delight by which these poor savages showed the pleasure they took at seeing a priest; but I could remain only a short time with them, during which I taught them to make the sign of the cross, and baptized several. On leaving them I gave them crosses with their names written upon them. On the 10th the company took up its line of march for this place. Along the route I saw a great many savages, who, having heard of my arrival, came to meet me at different places. This alone makes known to us their disposition and the desire which they have to be instructed in the things of heaven. A great number of children had the happiness to receive the grace of Baptism. On the 24th I crossed the river Frazer, after a fatiguing march of twenty-six days on horseback. It was at the Fort I expected to pass the winter, but having an opportunity to visit the most advanced posts in the interior of the country, by taking passage, through the kindness of Mr. Ogden, in the wagons which took the merchandize destined for those forts, I came back upon the Frazer, a river, in comparison with which, the Columbia has nothing frightful, although the former is much less in size. I arrived at Fort George on the 6th of September, where I saw but few Indians, as they had not received information in sufficient time to assemble. Few only were baptized. The company reached the end of its long travels on the 16th at Nanakazelo, otherwise called Stewart's Lake, which is thirty-five miles long and eight or twelve wide. I was ten hundred and fifty miles from Vancouver; my only company was to be three young men, and my only means of conveyance a barge which was to be built within three days. At other places the savages have shown better dis-

positions, but I made use of this short space of time in pointing out the principal disorders which existed among them, and in teaching them to make the sign of the cross. On leaving them I gave them the right to hope that they would soon see among them other interpreters of their Father, for this is the name which they gave to me, and that these would remain a long time with them, so as to teach them all their duties. Loaded down with the attentions and politeness of Mr. Ogden, after having baptised twenty-five children, white and black, I left Stewart's Lake the 19th and on the 24th I was at this place. You can learn the rapidity of the waters from the time which my descent occupied. Some days after, I went to visit Tchilkoteux. It was a Journey of three days. They soon assembled, and during the sixteen days that I passed among them, I taught them the prayers as far as the Commandments, including these. At the same time, I gave them a general idea of our holy religion by means of my *Catholic ladder*. A young man showed a prodigious memory—he learned the Ave Maria in two hours, and the six first articles of the Creed in one hour. Having made them capable of making use of the beads, I gave a set to the chief. Returning on the 27th of October, I commenced to teach the prayers to my Staoten. By the 20th of November they knew as far as the Commandments, and by the 9th of December they were able to chaunt six canticles, even the little children of five or six years old. Thus we see how capable they are of learning, and how much they promise for religion, when grace shall have reformed their manners and changed their habits. This will not be the work of a day, for much is to be reformed. Though polygamy is rare, the marriage bond is easily broken. Frightful debaucheries exist among



both sexes, and as elsewhere, the women are corrupted by the whites. They have often killed their children to conceal their customs. Their language is difficult to pronounce, and their letters unlike those of the other nations, which I have known. So much for the Porteurs. The Atnaus are a nation of about five hundred souls. They are divided into four camps, extending along the river. They have as much to be reformed as the Porteurs; their language is essentially different, and the pronunciation of it discouraging at least to me. It has some resemblance to the Okanagan. I have already a good stock of work. It increases every day.

I have now passed twenty days among the Atnaus. Following the example of the Porteurs, they have built a chapel forty feet in length and nineteen in width. They have given not less hope than the Porteurs, that they will soon become a precious portion of the flock of Jesus Christ. They have learned the same prayers, but only five canticles. The number of baptisms amount to four hundred and thirty-six, of whom three adults, who were in danger of death. You see, my Reverend Father, what I can at present do for the savages. It is only a weak commencement; but the field is open and ready for you. You learn by these details that the work is too great for one labourer, and that the demand for others is a pressing one. At a day's journey from this place I have found a prairie, containing about two thousand five hundred acres of land, one third of which is very good.—The frosts, which injure the corn here, do not the same injury there. They have a beautiful place for a mill, and wood is abundant. A neighbouring lake furnishes excellent fish in the spring,—and there is a little river which crosses the prairie. The land here is certainly in-

ferior, but it produces good barley, corn, potatoes and other vegetables. Dry salmon affords us our principal nourishment. This prairie is but three hours walk from the river Frazer, where is situated the largest camp of the Atnaus."

Of the Canadian secular clergy, Rev. Messrs. Blanchets, Demers and two others, principally attend the various forts of the English Hudson Bay Company; and several Jesuits of the Province of France have lately left Montreal for Oregon Territory, to labour among the Indians north of the Columbia river; whilst the Jesuits of Missouri take charge of the Indian Missions south of the same river and on the Rocky Mountains.

ST. LOUIS.—On Sunday the 10th ult. the sacrament of confirmation was administered in the church of St. Michael, Fredericktown, Madison Co. Mo., to 56 persons, among the adult portions of which number were several converts. During the Mass, the coadjutor bishop preached on the devotion of Catholics to the Blessed Virgin. In the afternoon of the same, and the two following days, he delivered lectures in the church on the principle of Roman Catholics. The following scholastics of the Society of Jesus received tonsure and minor orders at the hands of the coadjutor bishop, in the Cathedral on Thursday, 21st ult.: Louis Dumortier, Adrian Van Hulst, Francis Hortsmann, John Bax, Ignatius Maes. On the same occasion, the holy order of sub-deaconship was conferred on John Baptist Druyts, Francis O'Loughlin, P. Arnoudt, A. Maesseele and Arnould Gamen—all scholastics of the same society. On the following morning, the last named five scholastics, together with Rev. James Murphy, subdeacon, were ordained deacons; and on the morning of Saturday were, together with Mr. Murphy, raised to the order

of priests. The coadjutor Bishop left this city in the early part of last week, to visit the following places, agreeably to appointment:

St. Augustin's, Fulton Co., Ill., Sunday, 1st October.

Fountain Green, Hancock Co., Sunday, 8th October.

Santa Fe, Clark Co., Wednesday, 11th October.

Edina, Seotland Co., Thursday, 12th October.

Indian Creek Church, Monroe Co., Sunday, 15th October.

St. Paul's, Ralls Co., Sunday, 22d.

The Female Free School, attached to the Church of St. Francis Xavier, was opened on the 4th of September, in the new and convenient school-house, corner of St Charles and 10th Streets. One hundred and seventy-five girls were admitted by the Sisters of Charity, who take charge of this institution. On the 24th inst. the Male Free School was reopened in the basement story of the church. It is under the charge of four scholastics of the Society of Jesus.—Three hundred and fifty were admitted at the opening.—*Cabinet*.

**ARCH DIOCESS OF BALTIMORE.**—*Ordination.*—An ordination was held by the *Most Rev. Dr. ECCLESTON*, in the chapel of St. Mary's Seminary, on the 2d September, on which occasion, Messrs. Timothy Reardon, John Norris, Edward McNerhany, Stephen Hubert and John Hayden received the holy tonsure, Mr. M. D. Parsons, received the four minor orders; and Messrs. O. L. Jenkins, Charles Brennan, Michael Slattery and Thomas Foley were appointed to the order of subdeaconship. On the next day, Sunday, Messrs. Joseph Maguire, Oliver L. Jenkins, M. Slattery, was advanced to the order of deaconship; and Rev. WM. A. BLENKINSOP, deacon, was promoted to the priesthood.—*U. States. Cath. Magazine.*

## FOREIGN.

**CONFIRMATION.**—On Sunday last his Grace the most Rev. Doctor Crolly, Primate of all Ireland, administered the sacrament of Confirmation to 1,400 children of both sexes in Glasdrummond chapel, all of whom proved by their ready answering the various questions proposed to them on the principles of the Christian doctrine, that the amiable pastor of that parish, the Rev. Mr. Lennon, and his zealous assistants, the Rev. Messrs. Campbell and Loye, have done their duty in forming the young heart after the plan which the Redeemer has pointed out as that only which leadeth to salvation.—*Newry Examiner*.

**ST. PATRICK'S CATHEDRAL.**—On Tuesday last, his Grace completed his visitation of the two upper districts of the archdiocese, and in ten parishes alone he confirmed between 6,000 and 7,000 children, which does not amount to one-half the number of children confirmed during the present visitation. No less than six converts received confirmation at the hands of the primate in the chapel of Louth alone. The chapels and schoolhouses in the archdiocese are rapidly improving. The zealous and illustrious prelate who sits in the chair of St. Patrick is engaged in erecting a most splendid and extensive cathedral in Armagh, contiguous to the college of St. Patrick. The site is equally high with that of the old church dedicated to the same illustrious saint, but which we lost in the days of "persecution."—*Drogheda Armagh*.

The Very Rev. Dr. Oliffe, V. G. of Calcutta, has arrived in Cork. The very rev. gentleman is a distinguished missionary in the East Indies, and, we are proud to add, a native of this city.—*Cork Examiner*.

**THE DUBLIN CATHOLIC INSTITUTION.**—This society held its usual meeting on Monday evening last. In conformity with a resolution unanimously adopted at a previous meeting, a deputation of the president, vice-president, and secretary, waited upon Mr. O'Connell, on Thursday, to solicit his patronage and support in favour of this most useful body. He immediately complied with the request, subscribed most munificently, and promised to promote its welfare by every means in his power. Various motions of importance were proposed and adopted, a considerable increase of subscribers took place, and donations of books, journals, and periodicals, were duly received, and gratefully acknowledged.

**CONVERSION.**—On the 6th August at Loughrea, Thomas Grier renounced the errors of Protestantism, and was received into the bosom of the Catholic Church, by the Rev. J. Molony, assisted by the Rev. J. H. Wheelan, under the authority and power of the Bishop of Clonfert.

**CLONFERT.**—On Tuesday, the 29th ult., the Rt. Rev. Dr. Cohen, Bishop of Clonfert, terminated his triennial visitation for the present year. His lordship, after visiting the parishes of Ballinasloe, Toughon-a-Connell, Clontuskert, Kilconnell, Fohana, Ballymacward, Capatagal, and New Inn, has administered the Holy Sacrament of Confirmation to 1,645 males, and 1,907 females; total, 3,552. In each of those chapels which his lordship visited there was a sermon preached in English by each parish priest, or his officiating curate, on the nature and dispositions necessary for the worthy reception of the Sacrament of Confirmation. His lordship subsequently, on each occasion, exhorted in Irish, in order to give a full explanation of that holy sacrament to all such postulants as were about

to receive it from his hands. He detailed the virtues which they should practise, in order that the seven-fold gifts of the Holy Ghost might dwell in their souls. He repeatedly expressed much satisfaction at the manner in which the postulants answered the different questions put to them on the leading principles of their holy religion.

**KILCULLEN—CONFIRMATION.**—Tuesday had been fixed on for the visitation of his Grace the Most Rev. Dr. Murray to the romantic and highly-picturesque parish of Kilcullen, county Kildare; on arriving, his Grace immediately proceeded to the abbey, and on entering the ancient pile, the elegant, yet sombre appearance of the interior made its due impression on the minds of all, while it set off the decorations of the altar, the splendid vestments, and the white dresses of the children. Immediately after mass his grace delivered a most beautiful and impressive address, explaining with a simplicity and unction peculiarly his own, the seven gifts of the Holy Ghost; and having recommended them to reflect seriously on the solemn duty in which they engaged, exhorted them to prepare their hearts and souls for the worthy reception of the Heavenly Visitor. After confirmation, his grace dwelt in forcible terms on the fruits of the Divine Spirit, and having pointed out in language so persuasive the means they must make use of in order to preserve them, fervently prayed that their good works would henceforward so shine before men, that they, seeing them, would glorify their Father who is in heaven; and concluded the labours of the day by pronouncing on them his apostolic benediction.—*Wexford Ind.*

**CONVERSION OF A PROTESTANT CLERGYMAN.**—A Wiltshire curate, who has long been known to hold the opinions advocated in the "Tracts



for the Times," has gone over to the Church of Rome. For many years conversions from Protestantism to Romanism were of very rare occurrence among the laity, whilst among the clergy of the Church of England they were almost unknown. Since the rapid spread of Tractarian theology, several such secessions from the pale of our church have taken place, and by a practical proof, which it is not easy to mistake or gainsay, they evince the real tendency of those opinions.—*Bristol Mirror*.

The reasons of the great excitement felt throughout Aylesbury on the subject of Popery are, that a Mr. Gibbs, long the superintendent of the Sunday schools, and editor of the local newspaper, has joined the Church of Rome, and, according to his vows, has been doing his utmost to propagate Popery by the introduction of a Romish priest, the use of his paper, and the publication of a letter on the subject.—*Morning Herald*.

**NORTHUMBERLAND. — CATHOLICISM IN THE NORTH OF ENGLAND.** — Amid the contentions occasioned in the Church of England by the doctrines of Dr. Pusey, and in Scotland by Drs. Chalmers and Chandalish, it would appear from the statement quoted in our columns of last week's paper, that Catholicism is steadily and rapidly progressing. It would also appear from the number of recently-erected Catholic chapels, that this county, despite the labours of Dissenters and the zeal of Methodism, continues to maintain its ancient character as a stronghold of the Church of Rome.—*Tyne Mercury*.

**PASSIONISTS.**—This name has been given to an Order founded about fifty years ago by the Venerable Paul of the Cross. It is devoted especially to the honour of the Passion of our Lord, and a white heart, with

the words *Jesu Christi Passio*, is worn on the habit, which is of black cloth. The venerable founder made the conversion of England the special object of his prayers for thirty years, and left it as a rule of the Institute to pray for it. Last year the Order has been introduced into England, and nine members are now living at Aston Hall, in Staffordshire. They practise great austerities, and sing the Divine praises day and night. More than seventy converts were made by the recent missionary labours of their superior at Stone. They wear even in England the habit of their order.—*C. Herald*.

**EDIFYING — FRANCE.** — Nearly 400 priests attended the exercises of the retreat at Cambrai, with great piety and recollection of spirit.

**SPAIN.**—The Cardinal de Cienfuegos, Archbishop of Seville, in the 78th year of his age, an exile at Alicante, has authorised the Bishop of the Canaries, who is in exile at Seville, to dispose of his crosier, emerald ring, and cross, for the relief of the victims of the recent siege.

On the Festival of the Nativity of the Blessed Virgin, a solemn procession was made from the cathedral church of Lyons to the chapel of Notre Dame de Fourvieres, situated on a mountain contiguous to the city. It was designed as a centenary commemoration of the deliverance of the city from pestilence, several hundred years ago, through the intercession of the blessed Virgin. The entire clergy of the city walked in their sacred robes, and the Cardinal Archbishop, having on his right the Coadjutor of the Lancashire district, and on his left the Bishop of Pittsburgh, closed the procession.

**MASSACRE OF THE NESTORIANS.** —The sad tidings of the massacre of the Nestorians by the Mahomedan Pacha, in combination with the Kurdish chiefs, in the mountains near Mossul, are confirmed. The jea-

lousy and fear of the Pacha were excited by the report of the erection of fortresses in the mountains by the Nestorians, prompted by American missionaries. Mr. Badger, sent by the Bishop of London, is said to have used his influence with the Pacha to eject the Americans. The same allegation, with less semblance of truth, is made as to the French Catholic missionaries. But it is beyond all credibility that either instigated the Mahomedan to the sanguinary act. The fact seems to be that the American missionaries suggested to the mountaineers ideas of independence, which provoked the fury of the Turk, so that these poor people have fallen victims to the imprudence of the missionaries, for which reason, a London paper observes, that it would be happy for them, if they had never been visited by missionaries.

ROME.—Cardinal Pacca, Dean of the Sacred College, opened the Academy of the Catholic Religion this year, by an eloquent dissertation, in which he reviewed the state of Catholicism in the principal countries of Europe, during the last sixty years, being the period of his own public career. Germany, at present, seems to him to give room for hope. The rationalism to which the Protestant principle had led, causing many who are struck by its horrors, to take refuge in the Catholic Church. France affords a brighter vista; the clouds of 1682 being dissipated, and the union of the Hierarchy with the Holy See becoming daily more intimate. Poland and Russia offer matter for tears. Spain and Portugal are in a critical condition. England gives much consolation: yet too sanguine expectations should not be entertained of its immediate and entire return to unity, whilst so great temporal interests oppose formidable barriers. The king of Belgium is praised by him for his just policy, which has left the Catholic religion

free. Italy is happy in her natural advantages, and highly privileged in possessing the chair of truth, altho' some of her rulers do not sufficiently respect its rights. The Popes have done wonders, not only in church government, but for the temporal interests of the world and of civil society, by their beneficial influence and wise authority. The voice of Peter strikes terror into the hearts of those who affect to disregard it; and consoles and animates the faithful. The venerable Cardinal concludes this admirable review: "Be not surprised, beloved colleagues and illustrious hearers, at the liberty and boldness with which I address you. Reflect that a man bent down by the weight of 87 years, and ready to sink into the tomb, is equally deaf to the pusillanimous suggestions of human prudence."—*C. Herald.*

THE PRESENT STATE OF CATHOLICISM IN EUROPE.—A speech was recently delivered at the solemn opening of the "Academy of the Catholic Religion," at Rome, by Cardinal Pacca, Dean of the Holy College, Bishop and Legate of Velletri, &c. It may be considered to express the opinions of the Court of Rome as to the present state of Catholicity in the various countries of Europe.—Among the first passages is the following:—"It cannot be dissembled: in the several parts of Europe the Catholic religion is attacked either by open force or by secret perfidy and obscure machinations; but from the depth of that dark and fearful horizon and luminous rays escape—The consoling omen of a better and happier futurity." On the prospects of the church in Great Britain the venerable Cardinal expresses his opinions in the following terms:—"We must not flatter ourselves, as some persons already do, that the sect denominated Anglican is already on the point of expiring. It is quite true that it is daily losing

some ground, abandoned as it is by innumerable sectarians who have already fallen into complet incredulity, and, by many others, who, enlightened by the Divine grace, are returning to the bosom of their mother the Catholic church; who has not ceased to love them with tenderness. Nevertheless, the Anglican church is an edifice which, however impaired and tottering it seems to be, rests on two firm props—the power of the aristocracy and opulence of the clergy. So long as the present lords of that country shall be permitted to distribute to their brothers, children, and nephews, the opulent revenues of the episcopal manses and of the rich benefices amounting annually to £6,000,000, or 32,800,000 Roman scudi, it is vain to flatter ourselves that that sect will disappear. But if the Lord continue to bless the zeal and labours of our clergy in England, the Protestant pastors will soon be abandoned by the larger part of their flock. It is not long ago that the Protestant rector of a parish in Ireland had no other parishioners but his wife, children and maid servant. At all events, that which the Anglicans call defection, and which we call conversion, will force the government to reflect seriously. In other times it might have been feared that it would serve to render persecution more violent, but in the present state of Europe, none but results favourable to the cause of the Catholics can be expected from it. England therefore, yields us consolations amidst the sorrows of the church.

**JESUITS.**—As Father De Smet was travelling in a steamboat from Lyons to Avignon, a young passenger declaimed loudly against the Jesuits. At length the Indian Missionary addressed him: "Sir, I am a Jesuit, and have been such for 23 years: and would not remain so a moment, if your assertions were true." These observations resulted in an

apology made by the young man for his rash statements.—*C. Herald.*

**DUEL PREVENTED.**—Two soldiers of the garrison of Toul recently were on the point of fighting a duel with swords, every effort of their friends to reconcile them having proved unavailing. When already on the ground, and with their swords drawn, the Abbe Gery, parish priest of Stt. Gengoult came in sight, and rushing forward, entreated them to spare their lives and be reconciled. This unexpected interference had the desired effect, and they embraced each other as brothers.

**BROTHERS OF CHARITY** is the title of a new Religious Society, established by the Abbate Rosmini, who is their General. During the last six years they have been in England where their labours have been most successful. The superior of the house of Loughborough received 75 Protestants into the church in the present year at Sheephead, and 61 at Loughborough. The Brothers were the first to wear publicly the ecclesiastical dress in England, since the enactment of the penal laws.

**JOHN M. BACHELIER**, President of the Revolutionary Committee, and an accomplice of the monster Carrier, in the horrible scenes of Nantes, died on the 10th August, at his residence in Nantes. For a long time before his death he had betaken himself to the exercise of penance, and in his last illness he received the sacraments with edification. He died reciting, with others whom he asked to join with him, the prayers of the departing. The tear of repentance can wash away even the deepest stain of blood.—*C. Herald.*

**FALMOUTH.**—Among the last good works of the lamented Bishop, Dr. Baines, was the establishing the order of the Most Holy Redeemer, founded by St. Alphonse Ligouri, at Falmouth. The Rev. Mr. Platt has left, and two Fathers, the Rev. Au-



gusto Lemfriere; and the Rev. Lewis du Buggemous, with a lay brother have supplied his place. One of the purposes for which the Order of Redemptorists was founded was to give spiritual retreats, and should either ladies or gentleman come to Falmouth for that purpose, they would probably find suitable accommodation.—*Extract from a private letter.*

**NORTHUMBERLAND AND DURHAM.**  
To the Editor of the Tablet.—Sir—Intravelling a short time ago, through the counties Northumberland and Durham, with a view of gaining information connected with a pursuit in which I am engaged, I fortunately happened to meet with a most respectable and well informed Catholic clergyman, who very kindly showed me a list of all the Catholic churches and chapels, new and old, in the counties of Northumberland and Durham, and pointed out twenty, some of them of large dimensions which had been erected within the last twenty years, but the greatest part of them of a much later date. He named in the county of Durham, Sunderland, Darlington, Stockton, Hartlepool, Cartley, Hetton House, Houghton-le-Spring, Stella, and Felling, and the new missions of Bishop Auckland and Sedgefield. In Northumberland, the new magnificent church, nearly completed in Newcastle, Hexham, North Shields, Bellingham, Swinburne, Cowpen, Longhorsely, Alnwick, and Berwick, which belong to the Northern district. In Wooler a new church is expected soon to be erected, and a congregasion assembles regularly on Sunday. All these churches had been erected by subscription among the Catholics, but not without great labour, and generally at serious sacrifice to the incumbent. Now, Sir, these are facts which prove at once the great increase of Catholicity, and the devoted zeal, activity, and

successful exertions of the clergy in the counties of Northumberland and Durham. Few instances we are informed, will be found in the other part of the kingdom, where so many new churches have been built within the same period, and perhaps none where the churches, new and old, bear so large a proportion to the population, which is very thinly scattered, particularly over a large proportion of the more northern county.

**GENEVA.**—It appears from the *Univers.* that the Catholics of Geneva have sustained a great loss in the death of their pastor, Ma. Vaurin, who died on the morning of the 6th of September. Already distinguished at the epoch of the French revolution, Mr. Vaurin, was entrusted by his ecclesiastical superiors with many arduous missions.

Named Curate of Geneva more than thirty-five years ago, he has acquired a European reputation, by his incessant struggles with heresy, and his triumphs. He has procured for his parish five religious establishments, viz.:

The sisters of charity, who take care of the sick, without regard to difference of creed or religion.

Excellent schools for young girls, conducted gratuitously, by sisters of charity.

Large schools for boys, directed by the brothers of christian doctrine, both at Geneva and Plainpalais.

An Asylum for orphan girls.

A large cantonal hospital about to be opened.

A magnificent establishment of the sisters of St. Vincent, at Collonge, (Savoy,) the birth-place of the deceased.

A fine Church, in the very centre of Calvin's heresy, and in a most prosperous condition.

These noble works are the eulogy of the zeal, piety, and talents of Mr. Vaurin.

## REVIEWS.

**SOCIAL HISTORY OF GREAT BRITAIN, during the Reign of the Stewarts, beginning with the Seventeenth Century** by WILLIAM GOODMAN: William Colyer, 5 Hague street.

This is an admirable work: or rather, in the language of Bryant, this is "legitimate history," the production of a self-taught scholar, and a persevering gleaner of dates, statistic and facts, during a study of forty years. We have been informed by the author, that his motives in writing this work, were to give to the American people a clearer idea than they had of the Social condition of their mother country. He has lying by him hundreds of scraps, and numberless excerpts to embellish, enliven, and illustrate the subjects treated of, in this volume. Throughout there pervades a spirit of candour and truth: but he cannot be charged with intending it merely as a fit book for the vindication of Catholic usages, as he was born, and still continues a member of the Church of England. The reader who has anything to do with shipping, will find some useful hints in page 100., Merchants, shop-keepers, and apprentices, will derive much information from page 222. The Act of 1766 is worthy their notice. The second volume is already in press, and will be anxiously looked for by all who have perused the first. We recommend this work with all our hearts: it is pleasing, instructive and useful.

**THE NEW MIRROR, &c.** Edited by G. P. Morris and N. P. Willis. This splendid periodical comes before us glittering under the bright names of its editors. We know of

no work more beautifully adorned by the art of the engraver, or more elegantly supplied with the productions of wit. It is just the charming thing it ought to be for the fair hands into which it goes, and the pure minds for whom it is intended. Free from all prejudice, chaste in its character, classic in its contents, it must prove, under the present editors, a series of gems which will constitute the ornament of refined and elevated society.

**SEARCH FOR THE TRUTH, &c.** by a Layman. This is the title of a pamphlet of 16 pages, printed at Springfield, Illinois. It bears the character of a strong-minded and philosophic writer, leading the inquirer from link to link in a chain of reasoning, until he arrives at the one true Catholic Church. We insert an important part contained in the xii chapter:

**THE SEARCH FOR THE CHURCH—  
ITS DISCOVERY.**

"Our last remaining duty, and the furthest limit of our reason on this subject, is to discover, which among all of these churches, is that one church of our Lord and Saviour, Jesus Christ. Having discovered this, as we have said the journey of our reason is at an end, for, we have proved that whatever that Church teaches, our Lord and Saviour, Jesus Christ, teaches, whatever He teaches, God teaches; whatever God as our first cause teaches, man the effect is bound to receive and believe, without dispute, doubt or hesitation.

To discover this one true Church, we see under the guidance of reason,

in the preceding what must be its characteristics. They are, first, as the single effect from one and the same cause, it must be a perfect unity, that is, *one*. Second, as it is Christ our God most holy, teaching man, it must be *holy*. Third, as it is taught for all mankind, as like effects of a like cause, and as it must be taught to all mankind through every age, until mortal man shall be no more, it must be universal—*Catholic*. Fourth, as it was first taught by commissioned teachers, so it must be always taught, and if we call these commissioned teachers, apostles, it must be *apostolic*. Fifth, and lastly, as it was first established by and with a visible living head, so to be identically the same, it must have now a *visible living head*. That church, therefore, which has **ALL** these marks must be the Church of our Lord and Saviour, Jesus Christ, the only one authorized by Him, our God, to teach his eternal truths.

To recapitulate—the church we seek must have a *visible living head*—it must be *one*—it must be *holy*—it must be *catholic* and *apostolic*.

These characters alone can form the *unity*, which we have proved must throughout the whole body, and as unity cannot be plurality, no two or more churches could have separately all these marks of the true church, so our enquiries are confined to the discovery of that only church, possessing all these marks of the church, of our Lord and Saviour, Jesus Christ. And moreover, as it is proved that our Lord and Saviour, Jesus Christ, teaches through his church, it is necessary as Christ is infalible that that church must claim,

to be infalible in the doctrine she teaches, as He who teaches is God and cannot err.

The only one among christian, or among all churches, Jewish, Christian, Mahomedan, or Pagan, which ever dares lay claim to all these marks of the true church, is the **ROMAN CATHOLIC CHURCH**, or the Catholic Church, having the Bishop of Rome for its visible, living head, and so it is proved that the Roman Catholic church is the true and only church of our Lord and Saviour, Jesus Christ.

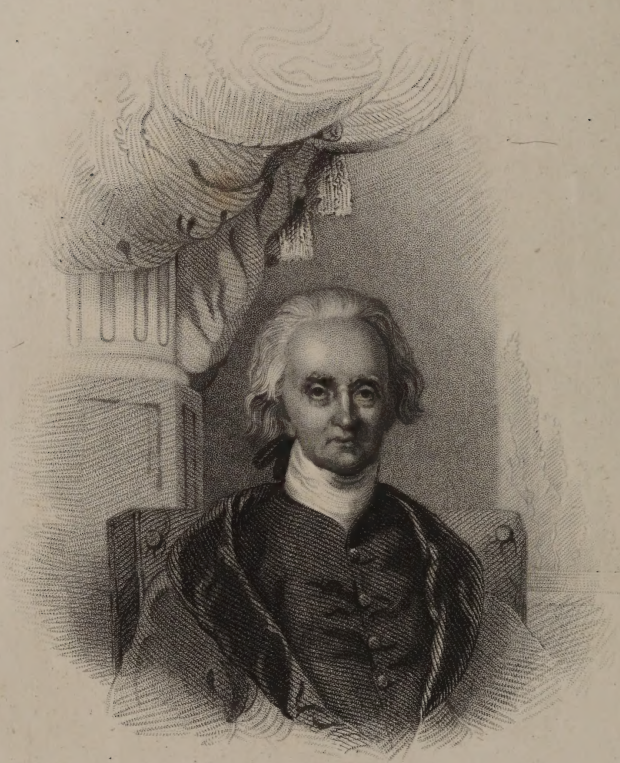
So whatever the Roman Catholic Church teaches, our Lord and Saviour, Jesus Christ, teaches—whatever he teaches—God teaches—whatever God teaches, however, inconsistent as it may appear to be to our natural reason, we are bound to receive and believe without *dispute, doubt or hesitation*.

We have finished—our reasoning has progressed without prejudice. We have in the first place become as “little children,” and throwing aside all pre-conceived deductions, have reasoned upon those ideas which are common to all; thus we have step by step ascended from nature up to nature’s God. Here again we have discovered a limit to our reason, and again, as “little children,” we bow in reverence, to hear and learn what that Almighty God will teach us.

So reason’s journey is at an end—having led to the footstool of the Almighty’s throne, she must be silent and listen, to learn, and humbling herself before the first great cause, she may meekly wait his approbation for having accomplished the task entrusted to her.”







Drawn by Hoppner Meyer from an original Painting.

Engraved by T. Illman.

CHARLES CARROLL OF CARROLLTON.

*Ch Carroll of Carrollton*

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